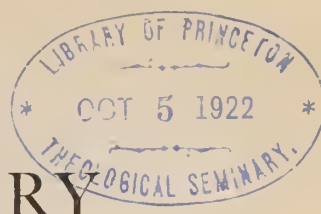


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MISSIONARY PERSONALS

DR. MILES B. FISHER, for many years representative of Congregational Sunday-school work on the Pacific Coast and later Director of the Missionary Education Movement, has accepted the position of Religious Work Director of the Hillside Presbyterian Church of Orange, New Jersey, of which Rev. Boyd Edwards, D.D., is pastor.

* * *

REV. PAUL D. MOODY, son of Dwight L. Moody, recently associate pastor of the Madison Avenue Presbyterian Church, New York, has been elected to the presidency of Middlebury College, Vermont.

* * *

DR. AND MRS. W. L. FERGUSON, missionaries of the American Baptist Foreign Missionary Society, who have been spending a year or more in America, have recently returned to their field at Bishopville, Madras, India.

* * *

REV. A. E. ARMSTRONG, of the Canadian Presbyterian Board of Foreign Missions, is visiting missions in India and China, and expects to attend both the National Missionary Council of India and the China Conference in Shanghai in 1922.

* * *

REV. CHARLES E. BURTON, D.D., has been elected General Secretary of the National Council of Congregational Churches, to fill the vacancy caused by the death of Dr. Hubert C. Herring. Dr. Burton was formerly Secretary of Congregational Church Extension Boards.

* * *

MRS. DEWITT KNOX has been elected President of the Woman's Board of Foreign Missions of the Reformed Church in America in place of Mrs. Baldwin, who recently resigned.

* * *

PASTOR AND MRS. R. SAILLANS, well-known French Baptists, have been appointed Directors of the new French Bible Institute which has recently been opened at Nogent, a suburb of Paris. The purpose of this Institute is to train missionaries, evangelists, Bible readers, colporteurs and deaconesses.

CAPT. PAUL MONET and PASTOR ULYSSE SOULIER, of the Paris Evangelical Mission, expect to visit French Indo-China to make a three-year survey with the purpose of establishing a Protestant Mission there.

* * *

YANG TIEN FU, the bandit chief who captured Dr. A. L. Shelton and other missionaries and held them for some months, has been arrested and executed, with five of his men.

* * *

MISS A. CAROLINE MACDONALD, a native of London, Ontario, and well known for her work in Japanese prisons and slums, has recently been elected an elder in the Fugimicho Presbyterian Church in Tokyo. Seven Japanese women were elected elders at the same time. The pastor of this, the largest Presbyterian church in Japan, is Rev. M. Uemura.

* * *

REV. FREDERICK B. DRANE, of the Protestant Episcopal Church, has been appointed Archdeacon of the Yukon as successor to the late Archdeacon Stuck. Mr. Drane has served six years in Alaska.

* * *

DR. P. H. J. LERRIGO, of the American Baptist Foreign Mission Society, is visiting the Society's mission stations in the Congo, going by way of Belgium to confer with government officials concerning the work there.

* * *

MISS EMMA D. CUSHMAN, Director of the American Hospital in Konia (the Iconium of the Bible), has been appointed a member of the Committee of Three of the League of Nations to investigate Turkish deportations of Christian women and children in war time. Miss Cushman has also recently been awarded the Gold Cross of Jerusalem in recognition of humanitarian service.

* * *

DR. A. L. SHELTON, of the Disciples of Christ Mission in Tibet, returns to his field this fall, and in the spring of 1922 plans to make a journey to Lhasa, the hermit capital city, the seat of Buddhist leadership of the world, rarely visited by white men.



By courtesy of The American Board

SURVIVING PASTORS AND OTHER DELEGATES FROM ARMENIAN CHURCHES IN CILICIA.

This photograph taken at the historic Cilicia Evangelical Union at Aintab in October, 1919, shows the first conference of delegates from existing churches after the deportations. The inter-racial character of the evangelical movement in Turkey is shown by the fact that two of the thirty-one members are Syrians, one is a Turk, twenty-five are Armenians and three are Americans.



WHAT IS LEFT OF THE OLD TURKISH HOSPITAL AT AINTAB

Some Remnants of the Unholy War in Asia Minor

(See article by Dr. John E. Merrill on page 755.)

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RELIGIOUS CURRENTS IN RUSSIA

SOVIET leaders are gradually discovering that anarchy and atheism do not pay, even in this life. The materialistic theory on which radical socialism is based takes account only of physical forces, labor and property, so that "God is not in all their thoughts." Such socialists do not even take sufficient account of intellectual, moral and spiritual realities.

Today, famine stares Russia in the face; crops have failed; industries are disorganized and unproductive; men in Russia do not trust one another and other nations do not trust Russian Soviets. As a result the peasants, who compose eighty per cent of the population are asserting themselves and demand a change. They have not lost faith in God, but they have lost faith in Soviet leaders. They feel the need for religion, even though it be only the comparatively unspiritual Orthodox faith taught by Russian priests.

The results of evangelical teaching and the distribution of Christian tracts and Bibles among Russian prisoners is also having its effect. Hundreds of these Russian soldiers have written that they have found new life, and are witnessing for Christ in Russia. In Moscow alone one thousand students are enrolled in Bible Classes under Evangelical leaders, several other Christian agencies are also at work, or are awaiting an opportunity to enter. Many Soviet leaders favor full religious liberty, even though they are not religious.

A few weeks ago the Soviet rulers were obliged to make a concession by recognizing community ownership. This makes corporations and other joint business and religious enterprises possible. A Christian Russian now in America says:

There is a tremendous inquiry after the truth throughout the whole country. The state church lost its influence because of union with the old

regime of the Czar. One hundred and fifty millions of very religious people, as Russians are, are thrown on the market ready to follow any one who teaches them a new way to God. Whole villages and towns are converted in a few days is the last report from Siberia. Some villages banish their priests and send for evangelical preachers. A pastor from Petrograd writes that if one hundred preachers would come, they would not be able to baptize all the people who are being converted. A request has come asking for a million Bibles, New Testaments and Gospels."

The two most effective methods for evangelizing Russia are the distribution of the Bible and the personal witness of evangelical Christians. Nearly all missionary work in Russia has been done by lay volunteers. Multitudes are prepared to follow intelligent, wise and consecrated Christian leadership. Several denominations and some small religious sects are preparing to work. Rome has sent an envoy to study the religious situation in Siberia and another envoy is ready to enter the Ukraine. But Russia needs most of all thoroughly prepared Christian workers and large numbers of evangelical publications. Relief work is also necessary to relieve suffering, to save life, to quiet the enemies, to open the hearts of the people and to encourage Christians. Russia is ruined, her money is practically worthless, and for several years all aggressive Christian work must be supported from abroad.

A letter written from Petrograd on May 12th by the Russian Evangelical pastor contains this statement:

"In Russia such a revival is going on as we never had before. Several thousand new churches have sprung up, especially in Siberia. From all parts of Russia there comes great demand for pastors, deacons and evangelists. There is an unheard of demand for Bibles and religious literature, which I think neither England nor America will be able to supply. A hundred people snatch at one Bible. There is a great desire among believers for religious training, but unfortunately there are no evangelical Bible teachers. Masses of Christians have been arrested, including Brother Prochanoff (a leading evangelical Christian of Petrograd) who was attending a young people's conference in Tver. Many of God's children are in prison. There are five times as many sufferers for the truth of God as in the Tzar's regime, but because of this we only grow stronger. There are conversions in every meeting, but we are sorry not to be able to give or sell any literature. The attitude of the people has been radically changed. In some places the Greek priests give their churches for the spread of the Gospel. Many brethren have been shot for preaching the Word of God, being accused of counter revolution. The former spies and many policemen of the lower rank are in power now.

Another Christian evangelist and preacher, who is chairman of the gatherings of evangelical Christians in the Ukraine, writes under date of July 1st:

"The work in this territory is great, for the Lord has sent a great hunger and thirst for His Word and a great awakening in the Ukraine and Russia. Gatherings of Christians are springing up and increasing in size in places where there were no gatherings before. We need your prayers and are praying that God will send many more workers and material help. We have

a Conference here in September of Christians from all over the Ukraine, and expect about 2,000 people to attend.

American Christians should not only give food for the bodies of Russian children and other famine sufferers but are called also to give funds to feed the starving souls of Russia's millions. Pray also for the speedy alleviation of the almost unparalleled sufferings of Russian believers. Great numbers of them have been arrested, many have been killed. In Petrograd alone, we understand, seventy-three Russian evangelicals have been put to death. Pray that the door may be opened wide for the Gospel of Jesus Christ who is the only hope of Russia.

EXILED ASSYRIANS IN MESOPOTAMIA

WHAT shall be done for the victims of the Kurdish and Turkish hatred for Christians, who were driven out of their Persian homes during the war and were compelled to take refuge in Mesopotamia? The desperate condition of these Assyrians (Nestorians) who are now scattered among a strange and unfriendly people in Mesopotamia and Southern Persia has already been referred to in our pages. The Archbishop of Canterbury, the Presbyterian Board of Foreign Missions and other Christian agencies are endeavoring to secure for them the help which they need while in exile, and the ultimate restoration to their homes.

Conferences between Dr. James L. Barton, Secretary of the American Board, with the Archbishop of Canterbury and members of the British Colonial Office in London reveal the following facts:

There are from twenty-five to thirty thousand Nestorians separated from their homes scattered all the way from the mountains to the north and east of Mosul down into Bagdad and over into Hamadan, with no permanent abiding place, and dependent largely upon outside relief. The endeavor to repatriate these Nestorians in their ancestral homes in Persia, undertaken by the government last autumn, failed and the British Government does not seem to have any plan to repeat the attempt. There is a strong feeling in the British Government and generally among the people of Great Britain that they should withdraw from Mesopotamia, putting the government of that area into some form of Arab control.

The Colonial Office seems to have no fixed policy for dealing with this situation. Evidently they have been looking toward America as able to furnish a solution. They first of all wanted America to take the responsibility of the relief work from the hands of the government, and to guarantee the support of these refugees. Then they were in hopes that America would plan to receive the entire refugee body in the United States, giving them whatever help was needed until they could become a self-supporting community. Failing this, they seemed to find no way of dealing with the Nestorians as a whole

but by allowing them to scatter throughout that region, finding employment and livelihood as best they could. This would lead to the complete destruction of the Nestorian Church.

Prince Feisal, who has recently been nominated as governor of Mesopotamia, has strongly protested against any wholesale emigration of the Nestorians, declaring that they were needed for the new Arab kingdom; that they were good citizens and would be cared for and protected. So far as their original homes fell within the area of the Arab kingdom which he hopes will be set up, he would guarantee to repatriate them and settle them in their own domain. The British Government desires to see that the Nestorian people are protected, although "there is little prospect," says Dr. Barton, "of their being returned in any large numbers to their original homes, it is probable that a good many individuals will go back. Prince Feisal seems to think that there are areas between Mosul and Bagdad where the Nestorians could be colonized, and where they could perpetuate their history and their Church."

It is not only in the interests of humanity and justice that immediate steps should be taken to care for these suffering exiles but it is demanded by the law of Christ and would be a valuable object lesson to their misguided oppressors. Dr. Robert E. Speer and his fellow travelers plan to visit Mesopotamia next year in the interests of these Assyrian Christians and to see what mission stations can be established and maintained in Mesopotamia.

CONSCIENCE AND REFORMS IN INDIA

With the granting of governmental reforms by the British in India will come a larger voice by Hindus and Mohammedans in education. Christians stand for liberty of conscience and religious freedom, but these are not a part of the creed of Hindus and Moslems. It is expected therefore that Indian legislatures will enact a "Conscience Clause," forbidding colleges and schools that receive government aid from requiring attendance at Bible classes, and other forms of religious instruction. If this legislation is enacted, shall mission institutions refuse the grant or omit religious instruction?

Dr. C. A. R. Janvier, Principal of Ewing Christian College at Allahabad, forcefully gives his reasons for advocating the former course. As he points out, the mission schools are not asking as a favor to themselves that the government help them to discharge a responsibility, but are rather helping the government in its educational and philanthropic work. The missions are helping to make intelligent, law abiding, useful citizens, and there should be no deception, no camouflage as to the aim of the Christian missionary. Dr. Janvier says:

Let us frankly admit that we are propagandists; here to propagate the knowledge of the Gospel of Jesus Christ; not to make Christians—Christians

of our making would be pretty poor stuff;—but to present Jesus Christ, that whosoever will accept and believe, may be redeemed by the power of His death and His life. Let us not pretend that we are merely enthusiastic philanthropists. We *are* philanthropists, I trust; but we are more. We believe in hospitals and asylums and schools, and we have borne no small share in establishing them; but we rejoice in them because we believe that they are not only essential expressions of the Gospel of Jesus Christ, but because they lead to Jesus Christ Himself.

The British Government has found that it must hold itself aloof from Christianity; it has been standing neutral—so straight that it has sometimes leaned backward. The government largely controlled by Hindu and Mohammedan votes will be less influenced by such considerations, and will see that it needs us for our hospitals and schools and colleges, even though it knows the avowed purpose of these institutions.

We have long been told that as soon as Indians have charge of education, as they now have, the Conscience Clause would be passed, and Bible teaching in our schools and colleges would have to be voluntary. We have come to help the Government in its task, on a certain condition, *viz.* that we shall be free, while conforming to all educational and other regulations, to present the Word of God to all who come to us. I should regard the acceptance of grants under the Conscience Clause as disastrous, if it comes into effect. The alternative is to give up our grants and either close our schools, or, where we can get funds, go on teaching the Bible to all our pupils.

The voluntary plan of religious education is disastrous, from the viewpoint of *discipline*. We would divide our student body into two contending camps, the Bible-men and the anti-Bible-men; the latter inevitably working against the former. . . . The voluntariness would not be on the part of the students, but on the part of the guardians. . . . When the definite issue is put up to the parents they are almost certain, under the pressure of their caste people, and of organizations like the Arya Samaj, to say, No. . . .

To my mind there is only one course open to us, I believe that religious education is an essential part of our education. The only religion I can teach is the religion of Jesus Christ, as found in the Bible; and I refuse, even as an educator, on the ground of its pedagogical relations to the work that I am doing—I refuse to teach anybody who turns his back on the only religious education I can offer."

The duty and privilege of the Christian missionary is plainly to preach the Gospel of Christ, without fear or favor. If this can be done with government aid, without compromise, well and good; but if conditions are attached to help given by men or money which hinder the work of witnessing to Christ, then such help becomes a mill stone around the neck of the missionary. It is more important to have the cooperation of the Spirit of God than to enjoy the approval and support of anti-Christian forces.

THE SOLUTION OF EGYPT'S PROBLEM

WITH the world torn by national and international strife, political, social and industrial, it would seem that any one who could offer an adequate solution of present problems would be hailed as a redeemer, and followed as a leader. In Egypt, one who merely advocated Egyptian independence was welcomed

home as a conquering hero. In Ireland, a nominal president is acclaimed as a father of his country; in India, with only a theory of victory, Gandhi is almost worshipped as an incarnation of the gods. And yet men of all nations are striving and agonizing after a solution of their problems, while they pass over the one that God offers. They are not willing to pay the price.

In Egypt, the racial question is the disturbing element. Egyptians are pitted against Anglo-Saxons. Canon W. H. T. Gairdner of Cairo analyzes the situation as follows:

“There is a marked want of natural sympathy between the Egyptian and the English races. This is and will be the hardest of all difficulties to overcome, because it is non-rational. One only has to travel in the Sudan and in Egypt successively and see the difference in the attitude of East and West to each other in the two countries respectively, to realize that it is this difference which largely—though no doubt not entirely—accounts for the fact that in the Sudan things are going well, in Egypt badly.

“The existence of an unsolved local political problem makes a radical improvement in mutual understanding very difficult. The right of England in Egypt is not conceded. Differences of opinion, however sincere, in regard to the question of the withdrawal of Britain, makes all effective personal relations very difficult at present.

“Religious and sectarian differences, in many ways into which we cannot now enter, cross and complicate and so increase these difficulties. Nevertheless the one valuable thing, the one possible salvation, is *more Christianity*. Not necessarily more missionaries, nor more outward effort of organized Christendom, but rather more of the Christ-spirit. Had not that been, is it not today, the one thing, which does really dissolve prejudice and supplies that touch of (redeemed) human nature and humanity which makes the whole world kin?

“Very little is to be hoped from diplomacy as such,—the efforts of statesmen, even if they are successful in avoiding mistakes. Not much more is to be hoped from the administrative or official classes as such, even if reforms are introduced, abuses rectified, and standard of efficiency raised. The Christ-spirit is greater than these, for the simple reason that it is only through Him that the spirit and acts of administrators and officials and other workers become humane and so helpful. In these high spheres, then, what is wanted is “more Christianity.” It is the Christian-spirited official who contributes something to “the healing of the nations.”

“The missionary therefore has the great opportunity. The past has absolutely exploded the idea that even in this Mohammedan land missionaries are peculiarly disliked,—and this in spite of the fact that their efforts to turn Mohammedans into Christians are disliked.

For they alone, as a class, know Arabic well: they alone take pains—or rather pleasure—in entering into the life, habits, thoughts and heart of the people of the land. This is their life work. They exist to do good, to plan and carry through works of mercy and kindness. The hospitals every year turn out thousands of Egyptians who for some days or weeks have been experiencing the good will of God, the love of Christ, conveyed through Christians. It is therefore not surprising that in times of tension places, districts, inhabitants, that have been permeated or touched by work which was really Christian, have been the least upset. The Christ-spirit had entered.

“This shows how increasingly important it is that the missionary should be really Christian. Not quantity but quality is, emphatically, what is now needed. We must be revising our methods, to see whether they are Christ’s or merely our own. We desire that the recruits raised up and sent out be carefully chosen from this standpoint: men and women, not merely of ability, but of kindness, of humor, of good-nature, common sense, love: full of the spirit of Jesus: and ready to see where the existing methods tend to discourage the Christ-spirit and prevent it from having free course and being glorified; and where and how they can be amended evolutionarily, or even, if necessary, changed revolutionarily, in view of this. Then indeed a new day will have dawned for Orient and Occident!”

MODERN MOVEMENTS IN CHINA

WHILE there are many causes for misgivings in the present situation in China due to the preaching of radical Socialism and the political rivalries and lack of adequate leadership, there are nevertheless many movements that show progress. At the recent meeting of the China Continuation Committee (organized in 1913) these movements were fully discussed and plans were made for future progress. One half of the 65 members of this committee are Chinese and they represent the diverse Christian forces at work in China. The members come from the North, South, East, West and center of China and include British, American, Canadian, Continental and Australian missionaries, as well as Chinese. There are Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterian and members of other ecclesiastical families; and medical, literary, administrative, educational and evangelistic workers are included. The Roman Catholic and Eastern Orthodox Churches are not represented, as some of their ideals and plans of operation are radically different from those of Protestant churches, and they would divide rather than unite with the evangelical forces.

One of the most important topics discussed at the recent meeting of this Committee was “The Chinese Renaissance” or “New Tide of Thought,” which during the past year has assumed extensive pro-

portions in China. The intellectualist movement is as yet unorganized, and is without formally chosen officers or members, but it stands everywhere for certain definite things. It represents, for example, an attitude of criticism toward established traditions, and indeed toward everything, new or old. The conservatism of the nation's leaders has withered before it and everything, Chinese or foreign, social or political, ethical or religious, is held up for impartial inquiry as to its truth or value.

This new movement also adopts conversational language as a medium of expression instead of the old literary style, and as a result over one hundred newspapers and magazines, and original and translated books on a vast variety of subjects, have been issued in this plain language of the people. This has produced a veritable literary revolution whereby the common people are coming into their own. There is likewise emphasis on loyalty to democracy and freedom. Autocracy in government or in society is no longer to be tolerated, but the worth and rights of every individual must be recognized. No one man or group of men is considered wise or strong enough to act for all, but every man must have liberty to speak and act according to his own light. Love and service are, however, recognized as the supreme principles of life and must be exercised in international and inter-racial as well as in individual and family relationships.

There is an emphasis in this new movement in China on the scientific spirit, and effort is made to nationalize all life so that the movement is obviously fraught with far-reaching significance to the Christian Church in China and is hailed by many as opening a new day of opportunity for wide usefulness. There are, however, great dangers also connected with it as with every revolution in thought and life when old foundations are broken up and new ones are not yet laid. These dangers should be studied and avoided and Christians will do well to study and pray for this new movement that may mean so much good or evil to China.

One of the important Chinese forces that may be counted on to counteract any evil in the "Intellectualist Movement" is the "China for Christ Movement" which embodies the best desires, especially of the younger Chinese Christians, for a nation-wide, interdenominational effort under Chinese leadership, in hearty cooperation with missionaries, to bring the blessings of Christ to the whole Chinese people. The new "Phonetic Script" is being increasingly used to extend the Gospel message and to put the Bible within reach of China's millions.

A National Christian Conference is planned for China in 1922, and the Continuation Committee is dealing with the problem of making this the most valuable and fruitful conference ever held in China. Whereas in the great Centenary Conference in Shanghai in

1907, where some 600 delegates were present, and in all previous conferences only foreign missionaries were delegates, in the conference next year one-half of the official delegates are to be Chinese Christians. This marks an immense step forward in the development of Christianity in China.

MISSIONARY INTEREST IN THE SUNDAY SCHOOL

A STRIKING article on this subject by Miss Belle M. Brain has appeared in a recent number of *The Sunday School Times*. In the past twenty years the Sunday-school has made great progress in the place given to missions—in teaching, in giving and in enlistment of volunteers. It is strange, as Miss Brain says, that the last great command of Christ to His disciples on the Mount of Olives is considered so much less important than the commandments given to the Children of Israel on Mount Sinai. In the past twenty years, however, there has been remarkable progress in the gifts to missions from Sunday-schools. Miss Brain says:

“At the close of the nineteenth century no prophet arose bold enough to predict that in twenty years eight of the twelve boards would be counting their receipts in the millions, and that one—the Southern Baptist—would increase its income more than 2,000 per cent! Such achievements would have been declared impossible.

“With one exception the receipts from Sunday-schools likewise show a marked increase. Though in many denominations the percentage of gain has not been so great in the Sunday-schools as in the churches, in others the Sunday-schools have gone beyond the churches. In one, the Southern Methodist, the Sunday-schools, with an increase of 905 per cent, have set a pace the churches will find it hard to follow.

“The Sunday-schools have also advanced in the matter of enrolment. In all denominations save one there have been large accessions to the membership. In some denominations the gain runs up into hundreds of thousands, and in one, the Northern Methodist, it is almost a million and a half.

“Another factor in the advance has been the extensive reorganization of the boards along efficiency lines that has been and still is going on. The Sunday-schools have especially felt the influence of this. In 1900, the work of interesting the Sunday-schools was largely in the hands of a secretary of the board, who was already overburdened with other work. Now it is being carried on by a special secretary of missionary education or a department which is auxiliary either to the Mission Board or to the Board of Sunday-schools of the denomination. One result of this is an extensive literature for pushing the work.

"A great underlying cause of the advance, however, seems to have been the unusual number of important missionary anniversaries occurring during the last twenty-eight years. These have followed one another in quick succession, and each in turn has been made an occasion for pushing the work and giving it wide publicity. As a result the Church has caught something of the heroic spirit of the early pioneers, and the whole cause of missions has been placed on a higher plane.

"The receipts show that the Sunday-school is a gold mine, capable of yielding large returns for missions, the yield being great or small according to the extent to which the mine is worked. The vein may be richer in some parts of the mine than others, but reports from the various boards show that the results are in almost exact proportion to the effort expended.

"The Disciples, who have made a gain of 370 per cent in Sunday-school giving, focus their efforts on a single day. The high day in the year among their Sunday-schools is Children's Day, the first Sunday in June. A special missionary program, instructive and inspirational, is sent to the schools free of charge, and on this day a special offering is taken for foreign mission work.

"The Southern Presbyterians attribute their increase of more than 600 per cent largely to the use of a 'Seven Year Plan of Missionary Education' in the Sunday-school, which is now in its sixth year. This plan has three parts: study, prayer and giving. The foreign work of the Church is carried on in seven different countries, and the Sunday-schools are asked to study one country each year and support the work there by gifts and prayer. A definite sum is set as a goal, and facts about the work in the country chosen for the year are put within reach of the schools."

The increase in Sunday-school giving to foreign missions during the past twenty years as shown by the leading Protestant denominations is as follows:

| | 1899-1910 | 1920-1921 | Gain |
|--------------------------------|-----------|-----------|------|
| Congregational | \$11,700 | \$16,669 | 42% |
| Baptist North | 9,844 | 30,245 | 207% |
| Disciples | 34,334 | 161,342 | 370% |
| Methodist, North | 382,520 | 2,251,108 | 488% |
| Methodist, South | 41,099 | 413,319 | 905% |
| Presbyterian, North | 44,748 | 183,099 | 309% |
| Presbyterian, South | 6,653 | 49,068 | 637% |
| Protestant Episcopal | 81,761 | 243,751 | 198% |
| Reformed Church in America ... | 10,853 | 21,417 | 97% |

The Methodist Episcopal and the Protestant Episcopal figures include both home and foreign missions; the others include only foreign. The per capita gifts for Sunday-schools enrolled range from 2.3 cents per member (Congregational), to 25 cents per member (Methodist and Protestant Episcopal), for foreign missions.

It is from the Sunday-schools that the vast majority of missionary-spirited Christians and missionary supporters must come.

Re-Alignment in Asia Minor*

BY REV. JOHN E. MERRILL, PH.D., AINTAB, TURKEY

Missionary of the American Board and President of Central Turkey College, Aintab

AFTER the upheavals of the years of war, the missionary enterprise is soon to face a new alignment on the part of the native peoples of Asia Minor. The new alignment will be influenced powerfully by memories of suffering, by the disappointment or realization of national ambitions, by the desire of each nationality to preserve its integrity and by the offers of assistance and alliance which may be made by outside nations. What will be the effect upon missionary work?

In the midst of this complex of acute national, racial and religious self-consciousness, the missionary enterprise, first of all, finds itself embarrassed because it stands as a representative of Western Christian nations. Unfortunately, no one of these nations thus far has risen to the opportunity for altruistic service which followed the armistice, or afforded to any of the peoples of the Near East sympathetic and conclusive help, either toward the achievement of its national aspirations or toward the provision of a guarantee for its racial life and welfare. Arabs, Armenians, Syrians, Turks, all have been keenly disappointed. In so far as the missionary enterprise is looked upon as a representative of the Western nations, it bears the burden of distrust bound up with this opprobrium.

Further, the missionary enterprise in Asia Minor is an international and interracial movement. This makes it an object of suspicion to many in each national group. By the Turk, any Christian is likely to be viewed as a partisan of the old Christian races, and therefore as sharing in their political ambitions, and as anti-Turk. By the Armenian, the American who seeks to maintain friendly relations with the Turks is likely to be classed as anti-Armenian. On either side, real friendship toward both parties is considered impossible. All of this becomes intensified when some specific action on the part of an individual American seems to confirm previous suspicions. Such an act, misinterpreted perhaps, is considered to indicate the attitude of all Americans, as unsympathetic toward the Armenians or hostile toward the Turks.

In the case of the Turks, the situation is rendered still more delicate by the fact that missionary activity in the Near East during the last hundred years has confined its efforts largely, for whatever reasons, to the Christian population, and by the fact that the missionary is the heir of centuries of historic antagonism between Christianity and Islam. To overcome this attitude and lay the foundation of

*Since this article was written Great Britain has redeemed her pledge to the Arabs by the recognition of an Arab Government in Irak under Prince Feisal as King.

a new era through loving service and sympathetic testimony will require the tact and patience of a host of spiritually-minded men and women.

Facing such a situation, complicated and delicate and to an extent unknown, are there any grounds for courage and optimism as we look out into the future? In particular, can it be said that the events of the last few years in Asia Minor have constituted in any sense a preparation for a spiritual advance?

From the reports that reach America, one might conclude that the missionary plant has been destroyed, that all distinctively missionary effort has been suspended, that the missionaries face the failure of their work, and that only certain activities of material relief remain. It is true that some institutions have been closed and that a few buildings have been destroyed. It is true that a considerable number of missionaries have left the country, and that in some cases those who have remained have been expelled from their stations. It is true that many native Christian communities have been rooted up, and that the economic strength of the remaining Christians has been so broken that rehabilitation will require many years. Yet, granting all this, it is to be remembered that not institutions or social progress or even church organizations but spiritual results are the heart of the missionary work, and these cannot be destroyed but carry over into the Everlasting Life. The churches founded by Paul ceased to exist centuries ago, but his missionary work was no failure, and if the same had proved true of all the churches of the Orient, neither would they have failed. Also it must be heralded that no such complete and universal destruction has taken place, terrible as the catastrophe has been. The purpose to exterminate the Christian peoples of the Near East has met with signal failure, a failure recognized by their enemies almost as soon as the mass deportations were at an end. Churches and institutions still exist, and already in Cilicia and other districts they have become again the scene of significant spiritual movements. Four-fifths of the missionary force of the American Board allotted to the former Turkish Empire are today in the Near East.

Two outstanding facts in the situation in Asia Minor may be considered as constituting a definite preparation for spiritual advance, namely, Christian suffering and Moslem dissatisfaction.

I. CHRISTIAN SUFFERING

The effect of this suffering may be studied, first, among the churches in America which support the missionary enterprise. The martyrdom of thousands of Armenians who valued Christ above their lives and the exhibition by many of the survivors of a spirit of forgiveness toward those who so cruelly wronged them have stirred

the hearts of American Christians, and constitute an enduring inspiration to Christian heroism, challenging us to match their loyalty.

The appeals for Near East Relief and then the magnificent outburst of philanthropy in response to the story of this suffering have constituted for the American churches a school in world-sympathy almost without parallel. A new world-vision, a new feeling of world-responsibility, a new generosity, which are a preparation for a new missionary advance, we owe in large part to these suffering Christians of the Orient; and we shall forget at our spiritual peril the lessons which their awful experiences have brought home to us.

But most of all, recent events have forced upon the attention of the world and of the Christian Church the seriousness and the urgency of the problems connected with Islam. The problems of the Christian races cannot receive final settlement without consideration and settlement of the problems of their Moslem neighbors. Behind questions of political, social and racial adjustment there stands and has stood for fourteen centuries the question of religion. We are compelled to ask what has been the relation of Islam, positively or negatively, to this Christian suffering. Did it cause it? Why did it not prevent it? What are we to think about Islam? As intelligent Christians, seeking to manifest the spirit of Christ, we must understand Islam and we must adopt toward it an attitude. We cannot remain indifferent. In the broad view, perhaps this is the greatest of the preparatory results in the home churches, the casting of a new and intense light upon the seriousness and urgency of the problems connected with Islam.

Another outstanding effect of Christian suffering in the Near East has been that upon the Christian peoples of the Near East themselves. The spiritual and moral qualities of the native churches have been refined in a superheated crucible. Some Christians have been embittered and have lost for the present faith and hope and love, but in a precious remnant suffering has produced holy vision and wonderful consecration. In the past, the Armenian people have been quick to see in many details a resemblance between their national history and that of the Jews. May it not be that in their purification through suffering with a view to peculiar service there is to be traced a further similarity? It is not a wonder that many Christians proved unequal to the strain. The wonder is that anywhere men and women could be found with spiritual strength to endure such testing. From this tested remnant of proved spiritual vitality, as from a chosen stock, may we not expect the movement of Christian love that is yet to fulfil the purpose of God toward the Moslems?

It may be asked whether the many examples of Christian character and fortitude and the services rendered by Christians toward Moslems during these last years have not constituted in themselves an important preparation. Doubtless there have been many such

cases of personal influence of which we shall hear only later, if at all. There have been missionaries, notably women, who attained wide recognition and influence among the Moslems of their districts, during the war. Greater in importance, however, are the example and influence of the thousands of native Christians who in life and death remained true to Christ and who sought to manifest His spirit. Yet it is necessary to say that in general the greater part of this sacrificial testimony has not been understood by the Moslems in any such spiritual significance. Christian martyrdom has been looked upon with a degree of indifference as the result of a political policy for which the central authorities bore the responsibility, or else it has been interpreted politically, racially and religiously as the outcome of what the Armenians are considered to have done or to be. These martyr deaths will assume spiritual significance for the Moslems only as Christians give them their true interpretation.

II. MOSLEM DISSATISFACTION.

While outwardly bold and confident, the thoughtful Turk is conscious of his need of foreign aid. He may not analyze his condition; he may not recognize the quality of the help he needs. But in his heart he is convinced that for national progress he must enter upon new paths; and for this he needs aid, economic, social, educational and spiritual. After the war he was ready to accept such help and guidance, and even sought it. But he was not met half-way. Instead, irritation and insincerity without, leading to agitation within, served to increase again his isolation and his suspicion of foreigners. Nevertheless he knows his need.

Twenty years ago, religious matters rarely came up in conversation between Moslems and Christians. Possibly the prominence of the religious element during the war is responsible for making such conversation now more natural and more common. As in other countries so in Asia Minor the war has contributed to the breaking down of strict observance of religious custom. Devout Moslems deplore the fact that few except old men attend Friday *namaz* in the mosque, and that many are lax in their keeping of the fast of *Ramazan*. It is notorious that educated young men have been losing all religious conviction. Many religiously-minded men have disapproved the official formalism of their religion as misrepresenting its true spirit. Some Moslems have been strong in their desire to purge Islam by a return to the letter of the religion of Mohammed. Others have desired to reform Islam by the removal of everything which is not in accord with the modern spirit. This unrest, manifested in different ways, is widespread in Islam. In some places, as in the coast cities, it can express itself more freely. In others, it is obliged to speak guardedly or remain secret.

It is a matter of great concern that Christianity, as it faces the new alignment in the Near East, should adopt toward Islam an attitude which is truly Christian. The old attitude of hostility and antagonism must be put aside. It is not Christlike. Love is the only platform on which to approach the Moslems, or any other people. The heart of the Turkish Moslem has longings and needs and sorrows which should be the subject of our earnest prayer and of our care. Moslems are ready to open their hearts to men and women who approach them, not to antagonize them or to exploit them or to gain any sort of superiority over them or to judge them, but in sincerity and love to offer them helpfulness without stint, and to share with them their most precious blessings.



RESULTS OF A SHELL THAT EXPLODED IN THE TURKISH SCHOOL. AINTAB.

What the Arab Thinks of the Missionary

BY PAUL HARRISON, M.D., BAHREIN, ARABIA.

THE unknown is always terrible to the Arab and the unknown missionary is no exception. This "godless infidel" who accepts neither the Prophetship of Mohammed, nor the authority of the Koran; in whose presence, according to his ideas, neither the lives of little children, nor the virtue of women are safe; who eats the flesh of pigs, and drinks the wine that intoxicates; whose life is conceived to be filled with all manner of unmentionable abominations—the presence of such a man is a defilement, and to murder him is to render service to God. This attitude of mind can hardly be found now among the Arabs in any of Arabia's coast cities. The people who have come in contact with the foreigner know better.

But the missionary who journeys inland and comes into contact with the fanatical Bedouin "Ichwan" meets it continually. Sometimes the air fairly tingles with hostility. Only an invitation from

the great Chief of Central Arabia makes such a trip possible. As his guest the visitor is safe from anything worse than hard words. "What we ought to do is to kill you right here for bringing him in," was the remark of some Ichwan to the Arab camel man who took me on my last trip into that fanatical country.

This extreme attitude is very temporary, for it is based not only on a difference in religion which is real, but to a much greater degree on a personal estimate of the missionary which is grotesquely false. The Arab responds very quickly and very deeply to sincere, brotherly friendship. The world scarcely affords another such incorrigible a democrat as he, and when he comes to know the missionary and to recognize in him something of the same spirit, then friendship develops rapidly. I have never traveled in a caravan where we were not all good friends by the end of the journey, however chilly the atmosphere may have been at the beginning. That does not mean, of course, that any valuable spiritual impression had necessarily been made. It merely represents the result of a small amount of friendly acquaintance.

This represents the mind of the average Arab in the coast cities where the missionary and his work have become known. He is considered an infidel, and his religious ideas are very bad, but there is no denying his good motives and his earnest desire to help his neighbors. His service especially in the medical and educational work is warmly appreciated. He comes from a strange country, which doubtless explains his outlandish clothes and his equally outlandish habits. He is reported as taking a cold bath every morning even in winter, and as sleeping outdoors even when the weather is cold. His family life is the object of very sincere admiration, and of not a little humorous discussion as to what would happen if Arab women were similarly treated.

After some years of established missionary work there gradually develops a small group of Arabs, whose friendship runs much deeper. Boys who have attended the mission school form part of this group. Patients who have been helped in the hospital contribute a few. Men and women who have often visited the missionary and as often entertained him, who have come to know him well, make up the balance. They are very warm friends and everywhere stand as defenders of the missionary's good name. Among these are found many who are deeply dissatisfied with present conditions in Arabia and who study with unconcealed admiration the civilization of Western nations. To a varying degree some of them feel the inadequacy of their present faith, and occasionally a man arises whose hunger of soul and whose courage of heart are adequate to bring him to an open confession of Christ. These, and they are few, learn to look on the missionary as a spiritual guide.



THE VILLAGE OF ZUSHK IN THE KHORASAN MOUNTAINS OF PERSIA
From this some of the robbers came. Here one man's roof is his neighbor's terrace

An Adventure With Khorasan Robbers

A Missionary's Experience with Robber Bands in Persia

BY DWIGHT M. DONALDSON, MESHED, PERSIA

A FEW years ago Dr. Hoffman and I went on a day's jaunt to the mountains, about twenty miles from Meshed, to see a house in which we planned to spend a few weeks' vacation. Arriving at the village of Ambaran we were told that a band of thieves were occupying the house at Jugarkh. This was somewhat surprising, as it was the summer residence of the British Consul General, who had kindly offered it to the missionaries for that summer.

We proceeded on up the mountain valley on foot, passing through terraced orchards with trees laden with apples and apricots. We finally came in sight of the house and found it an excellent place of refuge for a robber band, located at the top of a steep hill with a commanding outlook in all directions. Armed sentinels were keeping watch and when they saw two Americans coming, armed only with a luncheon wrapped up in a newspaper, they hurriedly informed their chief.

We went forward and soon found ourselves seated comfortably in the dining room, eating our luncheon, while the eleven robbers sat in a semi-circle in front of us. We learned that the robbers were from the near by village of Kang and were seeking a place of refuge be-

cause of a feud between their village and the village of Zushk, from which a band of armed men was hunting for them. We appreciated their position but asked them to evacuate the house within three or four days, as the British Consul General had given us the use of the place for a summer outing. They readily agreed to go, and after examining the house to see what articles of camp furniture we would need to bring with us, we returned to the city.

The following week we returned with Mrs. Donaldson, prepared to stay for several weeks. We took with us a cook, an evangelistic helper and his wife, and a language teacher. This time there were no robbers to be seen and we were soon settled in the routine of a summer home.

One hot afternoon Mrs. Donaldson observed some men walking about on the veranda, carrying rifles and weighted down with belts of cartridges. In a few minutes the cook came in, pale and excited, to say that a band of about fifteen Zushkies had come, and that others were robbing the villagers below. I told the cook to invite the men into my study and the leader and three other men responded. They were surprised to find the house occupied and told the same story of a feud with the Kangese.

There was a box of Scripture portions on the floor, and I read to my interesting guests the Ten Commandments and a portion of the Sermon on the Mount. Before long the leader said, "That teaching is all very good, but it does not go with our work." After a little further conversation the men left. They were rugged, good looking mountaineers, and evidently were getting sport and adventure out of their game of "hounds and deer," using bullets with which to tag their opponents, and paying expenses by robbing villages and travelers.

Not long afterward the band of Kangese made us a visit and urged us to represent them as the injured party to the British Consul General on our return to Meshed. When they departed they ran off with a mule belonging to our milk man. (Since this milk man had persisted in putting water into the milk our sympathy for him was somewhat diluted.)

When our vacation was over we returned to Meshed and a few days later we saw a train of wagons leaving the city. The people said that they belonged to the retiring Governor and represented a part of the loot that he had extorted from the people of Khorasan during his term of office. Whether or not the Governor was a robber, his administration had certainly not contributed to law and order, for every week we heard of robberies and murders on the highways leading into Meshed.

Before a new governor was chosen the military commander-in-chief exercised almost absolute authority, and his term of control sent a band of Persian soldiers with one cannon to punish the vil-

lages of Kang and Zushk. In the fighting that ensued there were a few casualties on both sides, but neither of the two robber bands was captured. Then the commander-in-chief resorted to a stratagem. He agreed on his sacred oath to pardon those thieves who would come to Meshed and help him maintain law and order. A few from each band accepted the conditions and came to Meshed where they were received very kindly. They were provided with the best Persian food, lodged comfortably and assured that they would be taken into the employ of the government. As a result other robbers came, but six refused to put any confidence in the commander's promises. Early one morning, without any warning whatever, twenty-six of these men were taken into the courtyard of a caravanserai and shot. Their bodies were dragged to the Central Square and laid out in rows for the pub-



THE PERSIAN MOUNTAIN VILLAGE OF KANG—ALMOST DESERTED IN SUMMER

lic to gaze at. The next day six others were hung. Thus the people were impressed with the determination of the Persian commander-in-chief to stamp out the brigands. "Terrorism" is an old and established practice of Muslim government.

Last summer Mrs. Donaldson and I went to visit these villages of Kang and Zushk. We walked up a valley that reminds one of some of the valleys in Kashmir, and as we rounded a corner in the path we came face to face with a fat, coarse, toothless old woman who immediately went screaming and scrambling up the hillside, imagining for some strange reason that we would care to pursue her. Higher up on the mountain, near the water's source, we found a magnificent orchard of apples, apricots and mulberries, through which the sun shone, producing beautiful light and shadow effects on the grass. There was a roar of water from a near-by mill race and on the hillside in front of us was the village of Kang.

While our tents were being pitched, we noticed a pleasing reticence about the people who came to see what was happening. They appeared to have an innate sense of propriety. The women were not veiled and wore clothes of bright colors. Some of the smaller girls were very attractive little gypsies. The boys were playing a game on the grass with green apples and from the noise that they were making it was evident that they were playing "for keeps." When the men appeared and we conversed with them we found that the freedom of life that they enjoyed represented a distinct freedom of thought. The village Mujtahid (Mohammedan chief-priest), showed an open mind in regard to Christ's teachings and a real pleasure in the opportunity to talk with a friendly Christian. One old man who appeared to exercise a grandfather's authority over the boys, told me freely about the men who had been killed. "There are widows and orphans here now," he said, "our young men are gone." Another man informed me that his sight had become dim. He was the father of one of the men who had been hung, "a strong good boy," he said, and the father's grief had been so uncontrollable that his eyesight had been affected. In the soul of another whose sons had been shot, there still burned the spark of hatred and resentment.

We visited the *galeh* or village proper and saw women and girls making their homespun cloth and others cleaning and drying wheat on the roofs. One old woman sent for Mrs. Donaldson to come and see her and "to bring her some medicine." We had to give medicine to thirty people before we left.

When we returned to our camp, we found two crowds waiting for us to read and talk to them, as we had done on previous afternoons. A crowd of men and boys were waiting for me, and another crowd of about as many women and children were waiting for my wife. Several times while in Kang we thought that if these are the terrible brigands of the mountains, something must be wrong with us that we felt so at home among thieves!

Then we went on to Zushk, and after a steep climb over a high mountain ridge, it was with difficulty that we kept from literally falling down into the other valley. We followed a path along the course of a mountain stream and came to a little cascade where there was a stretch of about five rods that was too rough for the donkeys to go with their packs. They were unloaded and the men, in their bare feet, carried the packs to a place of safety. We followed a good path and soon found ourselves in the midst of the Zushkies. Then we pitched our camp close to the village. Here, as in Kang, the one subject the people had to talk about was the killing of their young men.

"When did the feud with Kang begin?" I asked.

"About seven years ago," they replied.

"And after the fighting began, the men with guns had to find

their expenses and took to robbing the neighborhood, was that the way they came to be thieves?"

"Yes," they said, and then I overheard one of the men say to another, "You see, the Sahib understands how it happened."

Six of the robber band still living in Zushk (the men who distrusted the invitation of the commander-in-chief to come to Meshed), are now planning a pilgrimage of penance to Kerbala in Mesopotamia. I thought that I recognized two of them and reminded them of what they had said to me in Jugarkh about the Ten Commandments and the Sermon on the Mount not being suited to their work. One old man, one of the bereaved fathers, said, "Ah! would that they had heeded it."

One extremely gracious man who came to see me had a gospel of Matthew, possibly one that Dr. Esselstyn had sold in a neighboring village seven years before. He had read this book and had many reasonable questions to ask about it. He sent the village Sheikh who was accustomed to read the Koran to the people, and who had been advising his followers not to buy my books. He entered into a religious conversation apparently with an open mind and after we had talked a good while he said that the critical point was this, "he that believeth not on the only begotten Son of God." I told him that he had spoken most truly, that the great difference between Christians and Mohammedans lay right there. I then asked his permission, since he was a Mullah, to read something that one of our Mullahs had written on that question. We read together, with a group of seven or eight listeners, the second chapter of Tisdale's *Friendly Dialogues*. He soon saw that according to Christians Christ must not be reckoned as among the prophets, but as God's own personal representative, God's own Son, who came and dwelt among men. This led to an account of the resurrection and a summary of Christ's message in "Ye must be born again," with a sharp distinction between that which is born of the flesh and that which is born of the Spirit. A man who had been the leader of the robber band was one of the quiet listeners in this little meeting, and an hour or so after they had all gone, the man with the Gospel of Matthew came to say that the Sheikh was much pleased with his visit and with the books.

A blind man walked along the rough pathway on the opposite side of the stream, unattended, came down over rocks to the water's edge, took off his shoes, waded across, and climbed up over more rocks to the place where we were camping. I read to him the ninth chapter of the gospel of John, and he eagerly bought a Testament.

The village school teacher, who had purchased the first Testament sold in Zushk, giving fire-wood instead of money, and who had not been seen for two days afterwards, came and asked a series of questions with regard to Christ's birth, crucifixion and resurrection, all in a serious and friendly spirit of inquiry.

A BUTTERED GOD IN INDIA*

REV. A. M. BOGGS, MAHBUBNAGAR, INDIA

IT WAS the last night of a great Hindu festival. We had preached to the expectant crowds who had come to the festival, and for two nights had turned away from the booths with candy, popcorn, peanuts, red lemonade, and from the snake charmers, magicians and side-shows to listen to the Gospel.

As we were about to begin our meeting on the third night the superintendent of the festival, a high caste Hindu, came and asked us to go inside the temple enclosure and preach to the wealthy, high caste men who would not mingle with the common rabble outside. We had often been told that we would be killed if caught inside a Hindu temple, but now we were being escorted within the sacred precincts under the protection of the chief functionary of the festival!

The large temple area was enclosed by a high wall, and after passing through the huge gateway we came to the temple itself, a fine, stone building, with a small veranda. There we met the high priest, clad only in a loin cloth, appearing most hideous with his shaven head and forehead covered with caste marks. Reaching above his head, the priest rang a loud bell—to make sure that the god within would be awake for our visit.

As the priest was about to open the temple door he said proudly: "Ours is a heavenly god." When he opened the door, we saw a deity which, if not heavenly, was at least aerial, for it was evidently a meteorite, about four feet high in its natural oval shape. In accordance with the Hindu method of worship, they had poured their offerings of clarified butter over it, until it was greasy and repulsive. Upon catching sight of their beloved, dirty, buttered god the crowds prostrated themselves in adoration.

The superintendent asked us to come over in one corner of the large temple enclosure and sit down while he seated the crowds. All sat on the floor. Almost at my feet were the high priest and his younger brother. Proud Brahamans, wealthy merchants, other high caste people and a large number of dancing girls made up the congregation. The superintendent then asked us to preach to these people the same Gospel message which we had preached on the two previous nights.

This is certainly the time of the ages to strike. The opportunities are greater than in any previous period of the history of missions in India.

**The Baptist Missionary Review.*



A SAMPLE OF TOO MANY MISSION BUILDINGS IN CROWDED CITY DISTRICTS
Will people accustomed to the beautiful Cathedrals of Europe be inspired with religious feeling and respect the religion that offers this as a place of worship? (See page 770.)

Some Revelations of City Surveys

BY MERLE HIGLEY, NEW YORK

Associate Director of the City Survey Department of Committee on Social and Religious Surveys

IT has been said that a certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment, and wounded him and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him he made a quick survey and passed by on the other side, for he was in haste to go to Jerusalem to hear a learned theological discussion.

And likewise a Levite when he was at the place came and made a survey and passed by on the other side, for verily he had no program.

But a certain Samaritan as he journeyed came where he was and he had compassion on him, and he made a *survey*, and he had a *program*. . . . a practical, workable program, which he put into operation without delay, so that the man's life was saved.

Which now of these three thinkest thou was neighbor unto him that fell among the thieves? The man who made a useless survey? The man who made a survey but did not have a program? Or, the man who made a survey so that he might arrive at a plan of action to meet the need?

And the answer was, he that showed mercy on him and *got results*. Then, said Jesus unto him, Go, and do thou likewise.

Yesterday, the Church was not interested in such problems as public health and housing, recreation, delinquency and crime, poverty and dependency or industrial maladjustment and labor disturbances. To-day, the Church is seeing life whole. It is weighing and measuring the social forces and influences which are pulling down or pushing up the standards of living. It is studying the actions and reactions on the individual of forces over which the individual has no control. It sees man in his social relationships and understands that the man cannot be fully saved until the society of which he is a part is organized according to the ideals and principles of Jesus, and operated by the spiritualized energy which can only come with the practical application of the Golden Rule, accepted today as a theory but rejected in the every day affairs of workaday life.

There have been surveys and *surveys*. In fact, if ten per cent of the many surveys which have been made in the past ten years had been used and acted upon, the Church would be much better prepared today to deal adequately with the reconstruction problems which have followed the war. A survey is of no value unless it points the way to a workable program which will meet the needs as revealed by the study of social conditions. There is no use in making a survey for the survey's sake. But there is a tremendous satisfaction in laying the foundation for a far-reaching program which, going down through the years, will bear fruit in human welfare and Christian development. Such a ringing challenge goes to every church which wants a part in Christianizing community life.

From Florida to Washington, from Minnesota to the Gulf of Mexico, the New England states to Lower California, churches and cities of all sizes and kinds have initiated cooperative self-examinations of themselves, their neighbors and neighborhoods. Under the auspices of the Interchurch World Movement during the year 1919-20, seventy-three cities, scattered through twenty-three states, completed in certain of their sections examinations of households, blocks and churches. These surveys defined many problems of the city church, made clear their opportunities in concrete terms, and revealed typical church problems in cities of these classes. Twenty-

four of these cities, according to the 1917 U. S. Census estimate, were in the population groups of 5,000 to 25,000; thirteen towns had an estimated population of 5,000 to 10,000; three, 10,000 to 15,000; and eight, 15,000 to 25,000.

A comparison of the forty-nine remaining cities in the 1917 census estimate of the total number of cities of the same size in the United States, shows a rather inclusive survey sample for the cities ranging in population from 100,000 up.

| Population | Total Number Cities U. S. Census Estimate 1917 | No. of Cities Sections of Survey Complete |
|--------------------|--|--|
| 5- 10,000 | | 13 |
| 10- 15,000 | | 3 |
| 15- 25,000 | | 8 |
| 25- 50,000 | 143 | 5 |
| 51-100,000 | 61 | 10 |
| 100-200,000 | 38 | 11 |
| 200-300,000 | 9 | 7 |
| 300-500,000 | 12 | 8 |
| 500-1 million | 7 | 7 |
| 1 million and over | 3 | 1 |
| Total, | | 73 |

Certain preliminary results of these surveys in these cities which are representative of the nation's city life suggest inquiries as to the presence of similar problems in other cities of comparative size. They are, therefore, arresting and significant for consideration, even though incomplete in their analysis and interpretation.

Nonchurched and overchurched areas were mapped through the process of block and household studies. Overlapping parish lines, downtown churches with suburban parishes sapping the strength from the suburban churches in whose parishes their members lived, unchurched people in the heart of a downtown district of a great city were but a few of the parish and comity problems defined for the strategy, leadership and opportunity of Protestant forces. In Buffalo, Denver, Detroit and Minneapolis, whole wards of Polish, Italian, Slavic and other groups are living with no Protestant Church opportunities.

Extracts from the social study of a section in Denver but indicate a type of nation-wide city mission problems.

"Under the viaducts which cross Twentieth and Twenty-Third Streets is the small community which has been rechristened 'The Forgotten Village' by those who have quite lately become interested in it. This community is one of the oldest sections of Denver. It was here that many of the first settlers of Denver probably lived; but as the city grew the population gradually drifted to newer parts of the town and this little place was left as the home for the poorest and most ignorant persons. When the viaducts were built overhead all those who could possibly leave did so, leaving the community to

shifting peoples and to those few to whom the place was so dear that no other place seemed like home. Railroad tracks, old saloons, deserted buildings and tumble-down houses form the background of the community, together with the factories which have this as their stronghold."

STATISTICS

| | |
|---|-----|
| Families interviewed, | 101 |
| Families not at home, | 6 |
| Families who refused to give information, | 2 |

NATIONALITIES

| | |
|--------------------------|----|
| Swedish families, | 3 |
| Swiss families, | 2 |
| Welsh families, | 1 |
| German families, | 3 |
| Irish families, | 4 |
| English families, | 4 |
| Serbian families, | 1 |
| Italian families, | 25 |
| American families, | 28 |
| Mexican families, | 30 |

Total, 101

"The living conditions of many of the families were almost unbelievable. Two or three families were found living in houses of not more than four rooms and sometimes less. Families lived in stores, old saloons, and box cars. In some places there were three or four small houses built in the back yards of other houses."

* * * * *

"This little village underneath the viaduct has none of the modern improvements which most of the city of today has, even though it is one of the oldest portions of Denver. The streets have never been sprinkled let alone having sidewalks. Soot from the trains covers the streets and blows everywhere."

* * * * *

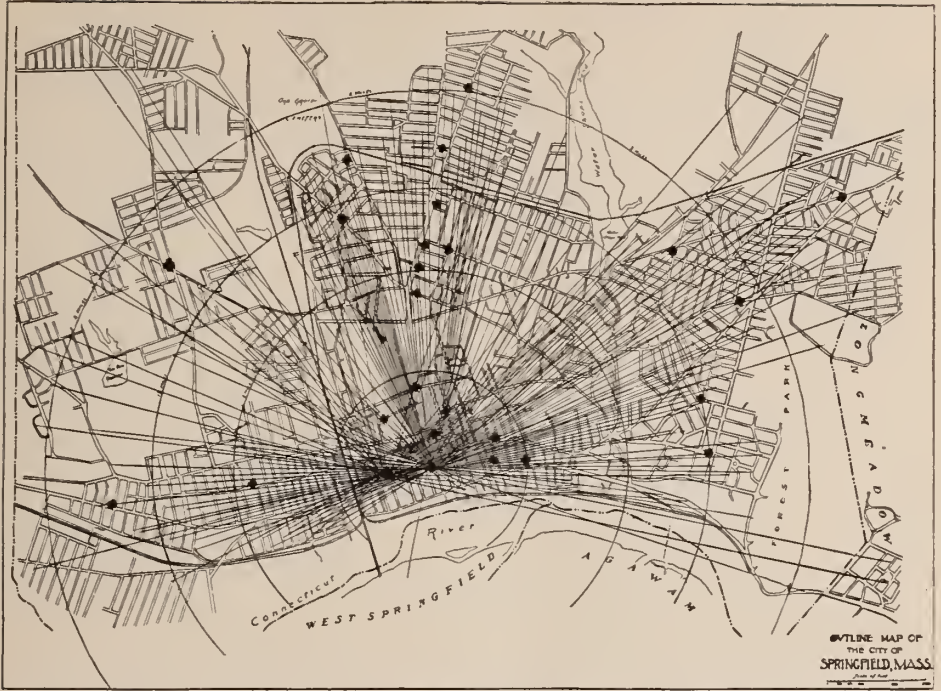
"There are no schools in the district and in order to go to any school at all the children must cross railroad tracks or the viaduct on which the traffic is quite heavy. The danger in which the children are in going to and from school does not make the parents especially anxious to send their children there, so many of the children grow up quite illiterate. Mexican children as old as fourteen and fifteen were found who could not speak or understand the English language."

"There were no parks, playgrounds or places of amusement in the village. Many of the children had never heard of a gymnasium and one little boy when he was asked if he had ever been to a park said, 'No, I've heard of City Park but we aint been there.'"

"With a background such as has been pictured is it any wonder that crime flourishes?"

"About 5/9 of the people of the community were Catholics. About 3/9 were Protestants and about 1/9 said they didn't have any religion except doing good. Most of the people went but rarely to church and many of the children had never been inside a Sunday-school."

"There is no church in the 'village' and the people must go on the north side or 'up town' in order to go to any religious service. Many of these people come from Europe and have been in the most beautiful cathedrals of the



MAP I—CITY WIDE DISTRIBUTION OF MEMBERSHIP IN TWO DOWNTOWN CHURCHES
(See page 772)



MAP III—CITY CHURCH ATTRACTION OF SUBURBAN PARISH RESIDENTS

old country and one can rather imagine how insulted they must feel when a dilapidated building is offered for rent as a mission or Sunday-school."

A map of the city-wide parishes of two downtown churches overlapping the natural parishes of other Protestant churches in a Massachusetts town of 15,000 reveals a distinct problem. (*See map I.*)

Significant also is the geographic distribution of Protestant churches in this city as compared with the Catholic locations. (*See map II, page 773.*)

The processes of survey begin also to show more clearly the competition of city churches with suburban parishes. (*See map III.*)

A further study of the program of these same city churches would undoubtedly show a failure to fully occupy and serve their own geographic parishes, together with disregard of their responsibility as a community agency. Migrations of churches in cities do not always follow the migrations of population. In another city in Massachusetts, a most popular and rapidly growing residence section of the city has no Protestant church within its area. The people living there must go to one of the downtown churches, some of them going a considerable distance by trolley to reach the nearest church. In St. Louis, nearly fifty churches,—one-sixth of the Protestant Evangelical churches,—following the residential migration, have moved out of the downtown section, where nearly one-half of the population live in one-fifth of the area of the city.

Large groups of persons preferring certain denominational affiliations, but not members, were found by the household surveys in the immediate neighborhoods of churches of their own choice. One of the largest churches in Fort Worth, Texas, found 2,000 such individuals in a single Sunday afternoon survey. Six hundred families were found in the immediate parish of a St. Louis church. The Cleveland churches received as the first result of the survey the names of 30,000 individuals in their immediate parishes who were not attending church and Sunday-school. Survey results in a Louisiana town of about 5,000 showed that 72 per cent of the population belonged to no church and only 800 attend church on Sunday. Where the other 4,000 spend their Sunday became a matter of inquiry for the churches of which there were one Catholic, five colored and thirteen Protestant in the town. The Sunday-school enrolment was 793. Returns from the preliminary survey of 50,000 individuals in San Francisco showed a Protestant membership of 15,000, a Protestant preference of 5,000, a Catholic membership of 7,000, Catholic preference of 1,000. Six thousand individuals of these attended Sunday-school. There was no Protestant program for 7,000 foreigners; 4,000 children were not in Sunday-school; 6,000 children were without Sunday-school opportunities.

Civic and sectarian cooperation characterized survey efforts on the part of the churches in these cities; Catholic, Jew and Gentile



THE COMPARATIVE DISTRIBUTION OF PROTESTANT AND CATHOLIC CHURCHES IN SPRINGFIELD, MASS. (See page 772)

There were 192 individuals resident in the suburban district where there were five Protestant churches with an aggregate membership of 1,154, who were members of the downtown churches across the river. One hundred and sixteen individuals resident in the other suburban district with one Protestant church which had a membership of 246 were members of the downtown churches. These eleven downtown churches had an aggregate membership of 8,076.

in many became members of the local survey council. In several large southern cities where certain Protestant denominations were not cooperating with the organization under which city surveys were initiated, the active and constructive goodwill of the leading rabbi and the Catholic bishop was enlisted.

Mayors of cities, presidents of Rotary and Kiwanis clubs, Chambers of Commerce, Boy Scout masters, local judges, superintendents of schools, editors, teachers, professors in departments of sociology, schools of commerce, various governmental bureaus, American Red Cross, and many other national institutions and organizations were concretely related to the field investigations in these cities. During one month of field investigation there were 24,000 volunteer workers connected with city surveys throughout the United States. This alone indicates a vital interest on the part of leaders in these communities in the field and functioning of the Church in their cities and an enlarging and broadening of community intelligence concerning the problems and opportunities of city churches.

The preliminary report of the 1920 U. S. Census shows a total increase in population since 1910 of 14.9 per cent. During that decade there has, however, been an increase in the population living in the urban territory of 28.6 per cent. In 1920, 12,192,826 more people live in towns of 2,500 and over than in 1910. The increase in population for rural territory and incorporated places of less than 2,500 for that same decade shows an increase of 21.5 per cent or 1,745,371 persons. In the same decade the total increase of population is larger than in any other decade of our census, except of 1900-10. The percentage increase of population, however, is the smallest percentage of increase recorded by any ten-year period, falling to 14.9 per cent for 1910-20 as compared with 21 per cent for the previous decade 1900-10. The explanation of the retardation of growth "is due mainly to an almost complete cessation of immigration for more than five years preceding the taking of the census in January last and to some degree also to an epidemic of influenza and to the casualties of the World War," says the Director of the Census Bureau in his report.

The increase of urban population, therefore, seems largely due to rural immigration rather than to foreign. The largest rate of increase lies in the cities of 10,000 to 50,000 population, nearly the same rate for cities exceeding 50,000, the whole urban population increasing more than seven times as fast as the rural. This challenge is one that cannot be met effectively by a single church or a single denomination, but only the cooperative effort of all religious forces in every city, utilizing every possible means and method for constant contact with all tangible and intangible spiritual resources and liabilities of their localities.



ELLIS ISLAND, NEW YORK—THE GATEWAY TO AMERICA

The Immigrant---A Vital Problem

BY FREDERICK A. WALLIS, NEW YORK
United States Commissioner of Immigration

NOTHING affects more the political, economic and social conditions of America than the foreign born, and no problem is so great as that of the immigrant. He is the most vital, the most profoundly serious subject that confronts our nation today.

Our problem is the *immigrant*, not *immigration*. The problem of the immigrant himself both socially and economically can only be met by scientific selection, intelligent distribution and broad assimilation.

Many fail to appreciate America's need of the immigrant or the large and important place he fills in its growth and development. He is thought of only as a foreigner, a keen competitor in the labor markets. He is looked upon as one who would increase, rather than decrease, the prices of foodstuffs, because he and his family will further reduce the already limited supply. He is calculated as likely to congest our overcrowded tenement districts, thus imposing a greater tax upon our courts and upon our penal and eleemosynary institutions. He is frequently looked upon as being the thief, the murderer,

the Black Hand, the Bolshevik and the destroyer of good government.

Little do we recognize in the good immigrant what he has done for this nation. Indeed, the nation itself is largely the work of his hand and brain. It was the immigrant who founded this country. He cleared the forests, he developed its resources, he fought for our nation, he died for it, and the last war proved that new immigrants were not greatly different from the old. Without him the manufacturers could scarcely turn a wheel, great factories would cease to function and industrial activities would be wholly impotent.

Mr. Haskin in his book, "The Immigrant," gives us this illuminating statement:

"I have shouldered my burden as the American man of all work.
 I contribute 85 per cent of all the labor in the meat packing industries.
 I do seven-tenths of the coal mining.
 I do 78 per cent in the woolen mills.
 I contribute nine-tenths of all the labor in the cotton mills.
 I make nine-twentieths of all the clothing.
 I manufacture more than half of the shoes.
 I build four-fifths of all the furniture.
 I make one-half of the collars, cuffs and shirts.
 I turn out four-fifths of the leather.
 I make half of the gloves.
 I refine nine-twentieths of the sugar.
 I make half of the tobacco and cigars.
 Yet I am the great American problem."

We are apt to forget the places of honor and trust which the immigrant has filled in every walk of life, from mechanic, artisan and farmer to judge, educator and preacher, from magistrate to mayor, from commander of regiments to cabinet officer. There is room in the United States for all the good immigrants that facilities can bring, provided they are in sympathy with American ideals and are willing to work and become a corporate part of the United States. We do *not* need men and women whose first object is to mount a soap-box or public platform and proclaim a new order wherein violence will give the laboring man more wealth and power.

The immigrant belongs to the peasant class, but he is flesh and blood and spirit. If properly selected, he brings two strong arms, a good brain, a driving ambition and a robust constitution. These are indispensable assets to our development and growth. How important, therefore, that the immigrant should be accorded decent consideration by immigration officials, and given a welcome in our churches and public schools, our parks and places of amusement. Let the immigrant know that his labors are appreciated, that America is his opportunity and that this Government is his friend. Only in this way can the immigrant make his best contribution to American life and labor.

The brightest hope of immigration is in the child of the immi-

grant. The child will not only speak English, but will unconsciously grow into American ways, into American manners and espouse American customs and ideals. From his earliest days he looks upon his father's country as foreign, not only geographically, but foreign to everything which he dreams and hopes to be. He wants to dress like an American child, to play like an American child and to be an American child.

Recently I heard a story from the lower east side of New York of a boy being brought before the judge. The boy was unruly and a menace to the peace of the neighborhood. The judge asked the father why it was he did not hold the boy in restraint; his reply was that



ATTEMPTING TO SIFT THE WHEAT FROM THE CHAFF IN THE REGISTRATION ROOM,
ELLIS ISLAND

he could not make his son obey; he would fight back. The judge questioned the boy,

“Giuseppe, how old are you?”

“Thirteen.”

“Where were you born?”

“In New York.”

“Where was your father born?”

“On the other side.”

“Why don't you obey your father?”

“I ain't going to let no foreigner whip me.”

This portrays the plastic mind, subjected to American influence.

The immigrant is here, has been here for four hundred years, will always be here. Like a mighty river flowing to the ocean is the

irresistible stream of eager and picturesque immigrants flowing daily through Ellis Island. No sooner have they landed than they scatter to all points of the compass, most of them going to the cities. The territory where nearly 80% of them go is well defined. If a line were drawn from the northwestern corner of Minnesota down to the lower corner of Illinois and then eastward to the Atlantic Ocean, passing through the cities of Washington and Baltimore, it would cut off less than one-fifth of the area of the United States. But contained in the portion marked off, there are located more than 80% of the immigrants coming to this country. Sixteen or seventeen per cent is divided between the southern states and those west of the Mississippi River. A little more than 3% is found in the South.

America has abundance of room. Europe has 120 persons to the square mile. Asia has over 50 to the square mile, North America with 8,589,591 square miles has only about 16 inhabitants to the square mile. Belgium has 673 people to the square mile, while states like Washington, Oregon, and others have less than one person to the square mile. Should immigrants come to this country at the rate of one million per annum, it would require over 100 years to bring about an equality with Europe in the matter of population to the square mile.

Perhaps our greatest problem in immigration is the absence of authority or system to send the alien not only where he is most needed, but where he would make the most money and find the most favorable living conditions. There are certain places today where aliens should not go. Industrial and economic conditions are unfavorable to him. He does not know it. His first experience is to walk unconsciously into trouble, disappointment and failure. There are ten thousand more places eager and hungry for him. He does not know it. He simply follows in the trail of his own countrymen. Instead of making conditions better in that community, however ambitious and industrious he may be, his coming only increases the problem. Recently representatives from Akron, Ohio, expressed the desire that no more immigrants, for the present at least, be sent to that community. Yet a few days later a strong appeal came from Columbus, less than a hundred miles away, offering \$8.50 per day for unskilled labor.

Not long since a committee from the Detroit Chamber of Commerce came to Ellis Island and said, "Don't send us any more male immigrants." Yet from Peoria, Ill., the president of one of the largest industrial concerns was willing personally to remain for days at Ellis Island if he might find workmen, so urgently needed at his place. This is clearly indicative of the need of some scientific distribution or allocation of the great throngs of immigrants knocking at our door. This would mean not only more prosperity to the country at large, but higher wages to the immigrant, and more favorable conditions under which to raise his family, thus building a happier, stronger and more contented America.

We must interpret to the foreigner the better things of life and we must interpret them in terms of fairness and good will. The assimilation of the immigrant and his absorption into our life is a slow process, not to be accomplished with pressure but with patience. True Americanization can be best achieved through the force of environment, night schools, better living conditions, sufficient wages, hours which guarantee a healthful life; in other words, Americanization is for the most part an economic problem.

When I assumed charge at Ellis Island, there was no place for recreation or diversion. I directed that the people be put outdoors where they could see the skyline of the city, watch the passing of the big ships, breathe the fresh atmosphere and bathe in the sunshine of a June sky. I was told that the alien did not like either the sun or the air. The real trouble was that certain employees did not like the extra work involved. Much to the surprise of everyone, it was with greatest difficulty we induced the aliens to come in at close of day. In winter, a large storage room was converted into a bright recreation hall, capable of seating over 2,000 immigrants. The impression that concerts made upon the alien is indescribable. No more interesting study can be found than to sit before this great audience of foreigners, hailing from every port on earth, representing every nationality, every race and creed, some in laughter, some in tears. It is exceedingly fascinating and absorbing to watch these people respond as if by magic to music, the common language of the world.

It has been said that when we mix sentiment with organization, humane motives with efficient management, we are scheduled for trouble. That theory has been exploded at Ellis Island. It did not interfere with intelligent direction when we converted a huge storeroom into an examination section, which saved tired men and women and children the exertion of carrying their heavy belongings up and down long flights of stairs.

Humanity is the better since cleaning up the rooms and making them more sanitary and comfortable; mankind is grateful for drinking water in the dining room, which had not been there for years;



AN AMERICAN CITIZEN IN EMBRYO
A future American carrying his own baggage
at Ellis Island

aliens have a different impression of America since being supplied daily with soap and towel, and also a different impression of the steamship companies since we insist that they have breakfast when ordered out at five o'clock in the morning to be inspected; mothers, babies and little children are healthier and freer from hunger because they now have warm milk and crackers served at stated hours day and night on the Island; life is sweeter because they now have sugar on the tables, many of them not having seen sugar for six years, although four men were knocked out and one carried to the hospital with three broken ribs in their scramble for sugar when they first saw it.

It does not dehumanize the immigrant, nor pamper him either, if a large auditorium is equipped with a piano, with facilities for reading and for amusement during what to him often seems an interminable detention. Fresh air is always better than foul, and music, lectures, motion pictures, courteous and humane treatment are regenerating influences that change the spirits of men.

The largest number of immigrants now coming to America are the Jews and Italians, and they are followed hard by the Greeks, Czecho-Slovaks, Spaniards and Northwestern Europeans. Indeed they are coming from everywhere. There is much fine immigration in the flow; there is also much driftwood. No one watching the movements of the world can doubt that there is a mighty stir among the peoples of the globe, and that America is the goal of their ambition and the fulfilment of their dreams.

The managers of the large transatlantic steamship companies told me that there were considerably less than 100 passenger ships bringing steerage to this country. If we assume an average of 1,000 steerage to each ship (although many carry less than 400) the total for one trip of all vessels would be only 100,000. Assuming that these 100 vessels make ten round trips a year, the total steerage would be but 1,000,000. Add to this the aliens arriving in the first and second cabins, approximately 300,000, we would have 1,300,000 aliens, which is 15,000 more than the high water mark established in 1907, which was brought to a sudden fall by the "money panic" of that year.

It is quite obvious that in view of the great number who would like to come, there is no reason why this nation should not have the privilege of picking its 1,300,000. The more clamoring to come, the greater our opportunity for selection. In other words, we can skim the cream off of European immigration, taking the finest and best, and then have more immigration than the ships can possibly handle.

In America there is a real need for clean-hearted, clean-minded, clean-limbed immigration. While some industries are suffering through cancellations of war contracts, certain sections of the country are paying fabulous prices for labor, and as soon as business read-



A PROMISING CONTINGENT—A FAMILY OF DUTCH IMMIGRANTS

justment is effected, the whole commercial and industrial life of the nation will again move forward with irresistible momentum.

The problem in immigration is to see that no one enters America who should not come in, and to see that no one is kept out who should enter. An eminent immigration official of Canada recently made the statement that 15,000,000 non-English speaking people would like to come to Canada, and while Canada is a Beulah land to these pilgrims, yet thousands of them will cross that invisible line to the States. The Canadian Government is restricting immigration from Central Europe, Russia and Poland. It is actually spending money to keep people away and has agents in such centers as Havre and Antwerp. All this affects greatly the United States, because much of this immigration is of people whose ultimate aim is to cross the invisible line that separates us on the North. Furthermore, local officials are assisted in the enforcement of the immigration laws by a detachment of mounted police.

We should hand pick our immigrants so that, out of those great hordes, undesirables might not be admitted. Revision of the system of handling these people is needed before this nation can be assured of getting the better class of immigrants. Some method of preferential selection must be immediately put in operation at the ports of embarkation. There is nothing so inhuman and certainly nothing so unbusiness-like as to bring millions of people to America and begin

here the process of sifting the chaff from the wheat, or separating the dross from the gold.

It ought not to be difficult for a nation of our education and intelligence to frame humane laws that will exclude those who are physically and mentally and morally unfit. On the other hand, a welcome worthy of the honor and dignity of this nation should be extended to those whose energies may contribute to this upbuilding of our undeveloped communities, provided always they are in sympathy with American ideals.

For more than a thousand years, the nations were looking back to the Golden Age, for it is characteristic of the human mind that we regard contemporaneous events as commonplace, and throw a halo of mysticism and romanticism about other periods of the world's history, but the efforts of our times are so stupendous, so world-embracing that all men are beginning to understand that we live in an age absolutely unprecedented. One has to be constantly on the alert, or he will get out of touch with this marvelously moving age. The triumphs of American civilization in all phases of life, industrial, mechanical, educational, scientific, fairly staggers us, and yet they were but iridescent dreams fifty years ago, and the tools of our professions have become the badge of American honor, thrift and industry.

But we must not forget that opportunity is commensurate with responsibility and our greatest responsibility lies in the cities. In the cities all sorts of threatening elements are at work. It is in the city where anarchy breeds and broods and blusters. It is in the city where Bolshevism and I. W. W. ism fan the fires of discontent. It is in the city where settle and fester the dregs of European immigration, which become a hotbed of sedition and murder. It is in the city where organized graft and gambling and "hold up men" trample law under foot and laugh at constitutional authority. The middle of the road in the middle of the day has no terror for them. It is in the city where criminal classes are recruited, and it is in the city where crime reaps her richest harvest.

The city rules the town; and as go New York and Chicago, so goes largely the rest of the country. If our cities, the great nerve centers of the nation, are to be kept pure and patriotic; if we are to set up a reign of justice and right, and compel the forces of darkness and evil to flee away; if patriotism is to touch the ballot and the voter, making elections clean and officials honest, then our Government must have the diligent support of her best men.

Listen and you will hear God's clock striking the hour of advance. His voice calls from the very skies: "Men, to the front!" It is the day of opportunity. The call is to you and me. Will we respond? The fences are all down; the seas are again free; the land has been redeemed; humanity has been emancipated; the future is aglow with promise and possibilities.

The New Intellectual Movement in China

REV. A. L. WARNSHUIS, SHANGHAI, CHINA

Associate Secretary of the International Missionary Committee

CHINA is awakening,—that is the great fact which should be clearly understood. The period of stagnation and isolation has ended. The changes from medievalism to modern times have not yet been carried to completion, but it is important to realize that these processes have been begun and that they affect every phase of human life.

In 1900 the government of China was doing all in its power to expel the foreigner and to eliminate his influence from the country; in 1920 China is one of eight powers represented in the Council of the League of Nations. This illustrates the greatness of the change that has already been accomplished, and not only in international relations, but in all other matters as well. Those who become impatient because of the apparent slowness in the reorganization of her government are only they who fail to recognize that China is endeavoring to organize a democracy in which one-fourth of the whole human race is to share. These changes are taking place on a stage as large as all Europe. Their significance for the whole world is exceedingly great, simply because they involve so many people.

In these changes the essential movements are not political or economic or merely social. In China the intellectual and moral factors are always supreme. Modernized China will not come through the extensive borrowing and imitating of Western ideas and customs. It will be through the assimilation of such contributions from the West as it chooses to receive, and the mingling of these with the elements which made the China of yesterday. These considerations will help us to understand the importance of the cultural upheaval which has begun in China during the past two years. Of course, the results must be produced in better roads, higher levels of living, more effective and honest administration in government, but to secure these and all other fruits of real progress it is essential that China should obtain a new mind, which will look not to the past, but will be in sympathy with modern thought in the rest of the world. This is the hope inspired by these recent intellectual movements.

In the May, 1921, number of *The Chinese Recorder*, there is published a thoughtful description of the "Tide of New Thought," as it is known, which is flowing in China. The writer is Dr. Timothy Ting-fang Lew, who a few years ago was an Associate Professor in Union Theological Seminary, New York City, and who is now a professor in the Peking Christian University.

In writing of the causes of this intellectual movement, he states

that it is "a product of the age," and then indicates three immediate sources of inspiration and power.

"There is a magazine called *Sing Tsing Nien*. It has no English name but is called by the French name 'La Jeunesse.' This journal was started in 1915. . . . It has been recognized as the dynamo which generated the power of the movement.

"The second source of inspiration was the National University of Peking. This university has had a career of twenty-three years. It has a complicated past and a rather insufficient record, but a new life came to it when Chancellor Tsai Yuan-pei came into office. . . . He has gathered together a group of men who have received modern education in China, Japan, Europe and America. Among them are men of much mature thought, practical experience, outspoken courage, and perseverance in advocating reform. . . . These professors have proved themselves. . . . leaders of thought. Through their teaching and especially their writings they are leading their students into a new life.

"The third source of influence we may attribute to a society called 'Shang Chih Hsueh Hwei.' This organization was started in 1910 by a small number of leading men in Peking, among whom the outstanding figure is Mr. Fan Yuen Lien, the present Minister of Education. Its chief object was to promote the new learning. . . . It started out to support a school and to publish books. Later on in 1918 Minister Fan left the Cabinet and made a trip to Europe and America. There, as I understand it, he conceived the idea of inviting scholars from Europe and America to be annual lecturers. On his return a definite plan was launched. John Dewey of Columbia was the first appointee and Bertrand Russell of Cambridge, the second. Plans are now under way to invite Bergson of France and Einstein of Germany. . . . This society is still publishing books and a new series includes such books as Tyler's 'Anthropology'; Le Bon's 'Psychology of Revolution'; and Plato's 'Republic'. This series of books with those of the Peking University contains perhaps the most influential and useful as well as most readable new books that are on the market today."

The writer then proceeds to discuss the general effects of this movement upon the nation. Again we quote a few sentences:

"It has given the students in particular and the public in general a new attitude toward problems of life."

"It inspires the race with a new hope and courage."

"It has taught the people the value and the absolute necessity of science. It has introduced scientific methods and is very loudly advocating the omnipotence of science."

"It has given the people a new tool for expression. This movement has come into power chiefly through its consistent, courageous and merciless attack upon the old Chinese literary writing. . . . It advocates the Bai Hua or conversational style for all purposes. . . . There are no less than 150 periodicals which have adopted Bai Hua as their medium of expression. A newspaper now feels that it is out of date unless it has, at least, some articles written in this style. . . . The Board of Education has seriously considered the replacement of all old, literary writings in the text-books of elementary schools by writings in the Bai Hua style. I cannot put too much emphasis upon the significance and the great importance of the battle which this movement has won in this regard, for if anyone can point to a definite fact, indicating how and why the movement has been so successful, it is the success which the movement has achieved in making a place for Bai Hua, in spite of the thinking of the

Chinese people being based on, guided by and controlled by the old literary writings. In attacking here it attacked the root of all evil—the citadel of power of the old Chinese viewpoint in philosophy and moral and religious life. When freedom is won in this sphere, the Chinese race will have come into a new birth with the hope of building a new world in which to live.”

“It has introduced a new method of studying things old and given a new valuation of them. . . . The first systematic treatise of ancient Chinese philosophy has been produced by one of the leaders of this movement. In this treatise he has brought into play all the critical apparatus used by Western scholars in history and literature. The author is almost as well versed as any theological student of the West in such works as Driver’s and Moffat’s Introductions to the New and Old Testaments.”

“It has taught the people how to think. The Chinese people have been dissatisfied with existing conditions. They have been groping in the dark. They have found that bad fortunes came upon them one after another and it seemed as though no matter which way they turned they faced disaster and defeat. The nation as a whole is at a loss as to its future. But this movement has taught people to think fearlessly, to think critically, and to think persistently, finding solutions for their perplexing problems, instead of rushing to activities without forethought.”

Of its future, Dr. Lew is sure that the movement will live and grow. For this belief he gives the reasons that it is democratic, scientific, social, fearless and unorganized. It has no central organization, no staff members. Its devotees are preaching with their pens and tongues, working as individuals, spontaneously and freely. Although those who are actively leading the movement are still comparatively few in number, its influence is permeating the whole country. Its books are sold everywhere, and every newspaper extends the range of its power.

There have been some thoughtful discussions about religion, and already several different tendencies are evident. There is not space here for any review of these discussions, which are pragmatic in the tests applied and generally recognize the essential value of religion. With reference to its attitude toward Christianity, Dr. Lew says:

“The movement has given Christianity a chance to prove what it really is. It meets Christianity on a ground different from that of any previous movement in China. The unreasonable contempt for Christianity which characterizes some Chinese and the fatal indifference towards it which characterizes the great majority of the people, have been changed into the reasonable attitude of willingness to discuss it. Christianity says, ‘I should love my neighbor as myself.’ This movement says, ‘Let me see how much you have done.’ Christianity says, ‘Christ came to give more abundant life,’ and this movement replies, ‘Show me the abundant life.’

“It judges Christianity on its own ground. It points out to the Christian Church the faults and mistakes and blunders which the Church has committed, and asks the very pertinent question: ‘Can Christianity meet the needs of the present generation?’

“It challenges the existence of Christianity because it challenges the existence of any religion in this present world. Religion is something for the weak, for the ignorant, for the unscientific.

“Æsthetics will supply whatever want is felt which is not supplied by science. There is thus a strong plea that æsthetics should take the place of Christianity.

“In contrast to all these, there is a remarkable appreciation and respectful recognition of the personality of Jesus and the influence of His teaching, and an earnest suggestion that in this spirit we find the saving power which will regenerate China. It is true that such appreciation and recognition is not common and it is the expression of only one man, against whose ideas came a great deal of criticism on the part of others, but the significance of such an opinion is not lessened thereby as the author made such public recognition not before but after a long attack upon religions in general and Christianity in particular; and because of the fact that the author is one of the chief leaders of the movement and not one of the insignificant ones, and is not a careless writer. One also finds expressions of appreciation of the value of the Bible as a book of spiritual value, from the writings of other writers who are the product of this movement, and we are confident that such expressions will increase in number as time goes on.”

The effects of the movement on Christianity are described as follows:

“This movement has prepared the way for Christianity in having cleared existing superstitions out of the way for the spread of Christianity. So far as Chinese superstitions are concerned this movement is fighting the very enemies that Christianity has been fighting for the last century.

“This movement has given recognition consciously or unconsciously to what Christianity has done. No one will deny that Christianity has contributed a great deal to social progress in China. It has advocated the liberation of women; the education of the poor; the fight against opium; free medical service to the needy and efforts along other lines.

“It follows, then, that this movement gives indirect support to Christian work.

“This movement gives impetus to a constructive Christian social message.

“It gives Christianity a better tool for work....This movement has achieved its success and concentrated its efforts on attacking the old form of writing....There is going on a process of developing a vernacular literature....We can confidently hope for a new Christian literature that will express the convictions and tell the experiences of the Christian life without being blurred by outworn expressions largely, if not entirely, non-Christian. New eyes and new terms have been given to the Chinese and, may I also say, to Christians particularly. This is therefore a triumphant day for Christian missionaries. The efforts they have put forth in the last hundred years in spreading the Mandarin version of the Scriptures is just now beginning to be appreciated. A great future is before Christian workers whether their work is in literature, education, preaching, or in worship.

“The movement has, by its very insistence upon investigation and inquiry, encouraged the study of Christianity. Non-Christian scholars have not only taken up the study of Christianity in a scholarly fashion, but also pleaded for the assignment of a permanent place in the curriculum of the National University for the study of religions including Christianity.”



AMERICAN SYRIANS AT A MOSLEM FESTIVAL PARADE IN DETROIT

Most of these are members of the Arabian-American Society attending the Id-el-Fetr Festival in front of the Karoub Moslem Mosque

A Mohammedan Mosque at Detroit, Mich.

BY REV. SAMUEL M. ZWEMER, D.D.

THERE are several thousand Mohammedans in the United States of America, chiefly immigrants from Syria, Turkey, India and Egypt, with some few from Albania, Persia and Russia. They are found chiefly in the great industrial centers of the East and middle West, viz: Chicago, Milwaukee, Pittsburgh, Cleveland, Akron, New York, Philadelphia, Baltimore, the mining towns of West Virginia, Boston, Worcester, Mass., Sioux City and Sioux Falls, Iowa, Omaha, Fargo, Dakota and Detroit. Most of them are unmarried or married men who have left their families to seek a fortune. They are employed in factories or engaged in the dry goods trade, the fruit trade and peddling. Some have become possessed of moderate wealth. They live together and are clannish; for example, in Chicago, there is an Arabic group on the South Side and a Turkish one on the North Side. The latter is again subdivided into Balkan, Turk and Kurdish neighborhoods.

Even in this land of their pilgrimage they observe their religious customs as far as possible, although they have no public mosques, with one exception. At Detroit, Mich., the first mosque was built this

year through the generosity of Mohammed Karoub, a prosperous real estate agent, at a cost of nearly fifty thousand dollars. The building is located at 242 Victor Ave., Highland Park, one of the suburbs, in the vicinity of the Ford Motor Works, where some of the Mohammedans are employed. The building is an impressive, dignified, one-story structure of stone and concrete in the conventional form of a chapel, having one small auditorium. The only distinguishing marks are the two minaret-like steeples, surmounted by the Star and Crescent. At the time of my visit the American flag was much in evidence, and in one of the published woodcuts it crowns the dome of the building. The minarets, however, are purely ornamental. They are built solid and cannot be used as in the Orient, for the call to prayer. The usual prayer-niche or kibla toward Mecca faces the door of entrance. I surmise that its Orientation is correct, but had no opportunity to corroborate the points of the compass. The other furniture, such as pulpit, a place for ablution, etc., was not yet in evidence at the time of my visit.

By a happy coincidence I was present with the Moslems of Detroit on the very day of their annual feast of sacrifice. I was to preach in the First Presbyterian Church for the Rev. Joseph Vance, D.D., and read in the Saturday evening papers, August 13th, how the faithful were to observe the "Mohammedan Day of Days":

"Detroit and Highland Park Mohammedans who cannot afford to make the annual pilgrimage to Mecca, due in the month of *Zil Haj* or 'Pilgrimage,' will meet Sunday in their nearly completed mosque at 242 Victor avenue, Highland Park, where Dr. Mufti Mohammed Sadiq will lead a prayer service at 7 o'clock in the morning, this to be followed by a sermon by Sheikh Hassan Karoub, *Imam* or pastor of the mosque. The entire service will be in Arabic.

"Sunday is the day of days for those who take the pilgrimage and is known as *Id-El-Azha*, or the 'Festival of Sacrifice.' On that day every one of the faithful is supposed to make a sacrifice of a sheep, goat or ox, and give it to the poor. No part of the meat must pass his own mouth. The sacrifice is to commemorate the sacrifice of Abraham, who, the Bible says, offered his son on the altar, but his faith was miraculously rewarded by the sending of a lamb instead. According to the Mohammedans, this son was not Isaac, as the Bible states, but Ishmael.

"At noon Sunday, the Moslems will parade through the streets of Highland Park."

This public invitation was seconded through the kindness of one of the city missionaries of the Reformed Church, the Rev. R. Bloemendal, who had secured an interview for me with the Moslem preacher, Dr. Sadiq. We arrived in time for the service and the principal procession; the sacrifice had already taken place in the early morning. A company of perhaps one hundred were crowded together, men, women and children, to hear addresses from an improvised, temporary platform. Two of the leaders, apparently Syrians, spoke in Arabic, reading their classical rhymed prose from

manuscript. These addresses were in the usual style of congratulation, and emphasized the fact of their brotherhood in the land of liberty and their escape from oppression and misery due to the World War. There were no direct references to the Moslem creed or to Mohammed, except at the conclusion, and in the conventional phraseology. An Indian Moslem of the Ahmadia sect, however, dressed in green mantle and with green turban, spoke in English, inviting all those present to join the Church of Islam, to live in peace with each other and to follow the teachings of God's latest messenger, Mohammed. Nearly all of the audience stood during the exercises, but a few strangers, men and women, as well as we, were escorted to seats of honor in the inner circle.

Toward the conclusion of the exercises I handed the *Imam* my card, on which I stated that I was a missionary who had lived a long time in the Orient, and asked an opportunity to say a word. Their courtesy and kindness was irreproachable, and it was good to be met with applause as I tried to draw lessons from the great commandment as given in the Old and New Testaments: "Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy strength, and thy neighbor as thyself." We closed with prayer, and on request of some of the younger Moslems present, I led the assembly in singing the first stanza of our National Hymn.

We were all Americans, some of us in the making, others from our birth. There were men of different creeds, but their religious earnestness and their desire to seek the things which are invisible was clearly evident. In many respects the surroundings were incongruous. Banners marked "A. A. S."—the Arabian American Society—brought back to my mind those other initials, A. M.,—the Arabian Mission. Here were Moslems who were introducing Islam to America, while we were introducing Christianity to Arabia. There was no concealment and no compromise, and yet they were friendly. One of the young men volunteered the information that he was a regular attendant at a Presbyterian Sunday School! All



THE MOSLEM MOSQUE AT DETROIT
The first Mohammedan Mosque built in the United States and recently opened by Syrians in Highland Park, a suburb of Detroit, Mich.

of them seemed to me as sheep having no shepherd,—hungry for friendship, eager for citizenship, waiting for guidance, and keen to follow any leader who would gather them under his banner.

On leaving the mosque I received a number of addresses of those who expressed their willingness to receive Arabic Christian literature, and as I meditated on what I had seen and heard, I remembered the saying ascribed to Madame Guyon: “The interruptions are the opportunities.”

Would it not be possible for someone to devote his time in visiting the scattered groups of these Moslem strangers within our gates, and by means of friendly contact, advice in regard to the various churches, and most of all, through the printed page, win their allegiance to Christ, and so help make them worthy citizens of our republic?

Not only is there a mosque at Detroit, but the first Mohammedan magazine published in America is issued at 74 Victor Ave., Highland Park. It is a quarterly entitled *The Moslem Sunrise*, and is edited by Dr. Mufti Muhammad Sadiq. Volume 1, No. 1, is dated July, 1921, and contains articles on “The Progress of Islam in America” during the last year, “The Question of Polygamy,” “A Defense of Islam,” “Quotations from the Koran,” and a page from the Master-Prophet’s Sayings. The quarterly represents the Ahmadia Movement in our country, and the editor calls himself the “Missionary of the Promised Messiah,” a portrait of whose successor adorns the first page. This present representative of the sect in India greets his American readers as follows: “The Pioneers in the colonization of American land are always looked back upon with great honor and respect. Their work was temporal but now, my dear brothers and sisters, Allah the Almighty has made you the pioneers in the spiritual colonization of the Western world. If you will work with the same love, zeal, sincerity and loyalty as they did your honor and respect and name will be still greater than theirs, as you will have, moreover, the reward at the Last Day and Allah’s pleasure, the grandeur and beauty of which no one can estimate here in this world.”

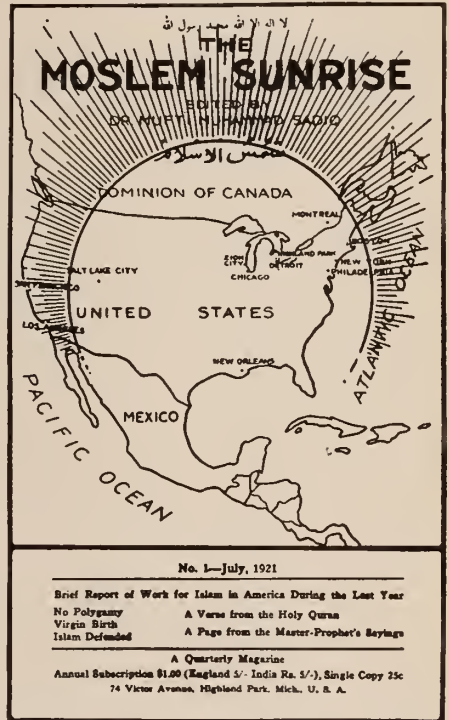
Dr. Sadiq tells of his difficulties in establishing missionary work, which he carries on by public lectures, correspondence to the extent of 15,000 letters a year, and articles in the newspapers. The zeal of this Moslem sect can only be admired, however much we may dislike their message. In his brief report, Dr. Sadiq states,

“The first difficulty I had to encounter was with the immigration officers, who ordered me to return on the same steamer on which I had come, merely because I was a missionary of the Moslem faith, and on my refusal to return and asking permission to appeal to higher authorities in Washington I was placed in the detention house for about seven weeks. Those were the days of great trial, but I count them as days of blessings, because I found the oppor-

tunity of offering prayers to God, and meditation and planning the scheme for future work. Moreover, I began my work of preaching quietly among others detained like myself. The first of those who agreed with me there and joined our faith was Brother Hamid (Mr. R. J. Rochford), who was not allowed to land and was sent back with others. This good brother is now in England and keeps in touch with me by correspondence. He is my first convert to Islam after landing here. He is figuring to come over to Canada, and as he is zealous, I hope he will do great work in time to bring others to the blessed fold of Islam."

All this sounds very sweet and brotherly, but in spite of the sugar coating, the poison of anti-Christian teaching is in the magazine. It is carefully disguised, but it is nevertheless the old Islam in its ethics and its hatred of Christian doctrine. The article on Polygamy, Divorce and Prohibition show this: - Christ made water into wine; his ideas of marriage and divorce are impractical and lead to immorality; the virgin birth is a myth; the resurrection of Jesus can be easily accounted for, as in the case of premature burials today, of which instances are given from the newspapers.

Islam has come to our doors. It has thrown down its challenge. We can only meet it by faith and love, by bold witness and friendly service and by the distribution of our message through the printed page. In our prayer for the evangelization of our own land, we must not forget the Moslem strangers within our gates and the more than 300,000 Mohammedans in the Philippine Islands.



COVER OF THE NEW AMERICAN MOSLEM MAGAZINE, PUBLISHED NEAR DETROIT

The New Persian Temple in Illinois*

BY REV. GEORGE CRAIG STEWART, D.D., EVANSTON, ILL.

FOR many months passersby along Sheridan Road have noticed at the entrance from Evanston to Wilmette, near Chicago, a sign announcing "Mashrahel"—Azkar, the Dawning Place of Praise." Within the past twelve months building operations have begun, and a recent photogravure presents the design of a gorgeous building, a novel contribution on a grand scale of a new and singular style of ecclesiastical architecture, a temple for American Bahaiists.

Nine years ago when Abdul Baha, leader of this movement, visited America he came to this suburban site, and using a golden trowel broke the ground, while others of different races used picks and shovels and prepared a place into which Abdul Baha put a stone, saying: "The mystery of this building is great. It cannot be unveiled yet, but its erection is the most important event of this day. This temple of God in Chicago will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts, and infusing a new life and power. Its results and fruits are endless."

Of the structure itself, he said: "The Mashrah-el-Azkar will be like a beautiful bouquet. The central lofty edifice will have nine sides surrounded by nine avenues interlacing nine gardens, where nine fountains will play. There will be nine gateways, and nine columns, with nine arches, and nine arched windows, and nine caissons nine feet in diameter. Nine will also be carried out in the galleries and dome. Further its meetings are to be held on the ninth of each month."

This mystical use of numbers by the Bahaiists has a very interesting history. The number nine is a later development, but shares importance with the number nineteen which, under the Bab who preceded Baha Ullah, held the pre-eminence. The new calendar proposed by the Bahaiists provides for nineteen months of nineteen days each. Their coinage, fines, taxes, and tithes are arranged on the number nineteen. Their magazine, *The Star of the West*, is published in Chicago every nineteen days. This number nineteen represents the point or unity of knowledge and goes back to an old Mahometan tradition. The formula in Arabic, "In the Name of God, the merciful, the forgiving," comprises nineteen letters (and in English the middle letter is the nineteenth). The Arabic word for "one" is made up of letters which added together give a total of nineteen. This number squared gives 361, which the Babis call "the number of all things," and the Arabic word for "all things" is made up of let-

*From *The Living Church*.

ters which added together give the same number. But the number nine has apparently assumed the greater importance.

In this temple, which is to be open at all hours for meditation and silent prayer, the words of Baha Ullah are to be chanted at intervals; about the hall of worship are to be grouped a college, a hospital, a hospice, and other organizations of public social benefit. This temple is to represent the union "after long estrangement of Church and State upon the basis of true democracy." It is interesting to note that the only other temple of this kind has been erected at Eekhabad, in Russian Turkestan.

Of all the fantastical dreams that men have ever dreamed this religion is the most ambitious. It aims at nothing less than the synthesis, the unification, the harmony, of all religions on the earth—Buddhism, Mahometanism, Christianity, Judaism. It proposes to "dissolve all Protestantism into a new and glorious synthesis and unity, all scuffling religious tribes into one nation. It is to merge each religion into a new and greater religion, into one great racial religious consciousness." But that is not all. It is to merge all political units into "a great political synthesis, not by perilous revolution, but by a natural evolution." That is not all. It is to displace competition in the social order with cooperation, and, in short, to create "a common circumference for the local consciousness of every nation, race, and religion." Its plan is that every town shall elect a local "House of Justice," with nine men best fitted for legislative, judicial, and executive labor. The government of the county or province will be administered by a county or provincial House of Justice; the national House of Justice will be composed of abler men as its scope of operation increases; and finally there will be an international House of Justice. All of these will be bound together in loyalty to Baha Ullah, who was said to be God incarnate, and who died in 1892 at the age of 75.

At the close of a Bahaiist book by Horace Holley, "Bahaism, the Modern Social Religion," in the appendix, is a prayer for unity addressed to Baha Ullah.

"O Baha'o'llah, may men no longer act and hope and suffer apart from one another! May men no longer be separated by fear and jealousy and shame, as nations are separated by strongholds and fortresses! In our supreme affliction, when we are utterly bewildered and desolate, may we lament no more for the loneliness of life but rejoice in its Unity, learning with simplicity, with earnestness, to look for help and consolation in all men, even our enemies. May we truly feel that every personality overlaps by a little every other personality, and to that extent is identical with it; that every experience overlaps by a little every other experience, thereby bringing all lives into sympathy; that men are not so many complete and separate existences, but are only members of one Body and lives of one Spirit.

“Thy manifestation of Unity, O Baha’o’llah, opens the Divine Garden to all men, even to the least and nameless outcast. He who enters by the Gate thereafter shares every good and beautiful thing. Whoever are rich, this man benefits equally by their riches; whoever are wise or powerful, he truly shares that power and wisdom. If a lover whispers a sweet word to his beloved, this man will hear and be glad. If a philosopher unveils a new manifestation of God, this man will behold and worship. No blessing of earth can be hidden or withheld from him.

“O Baha’o’llah! teach us that it is better to be crushed and know Unity than be fortunate and take no heed. Teach us that the invalid who attains Unity is more capable than a strong man relying only upon himself; that he who suffers great pain continually, and learns Unity, is happier than the gayest of men who knows it not.

“Thou art Unity, O Baha’o’llah! May we love thee more than ourselves! For surely we are not here at all, but we are in thee.”

The head of this organization at present is Abdul Baha, the “servant of Baha’o’llah.” He (it is claimed) is the prophet, the Messiah, who possesses the divine personality of the Christ” and expresses this personality in terms of social unity. His testament is the newest testament. “Without such a prophet we know,” says Mr. Holley, “only too thoroughly the helplessness of the world.” When Abdul Baha visited America, as well as England, he was idolized by many. He spoke for Dr. Percy Grant in the Church of the Ascension in New York.* He addressed many large meetings, and allowed himself to be interviewed and photographed. He posed for the movies, and spoke for the phonograph record; he sat for an oil painting and approved of his bust in marble. He spoke much of brotherly love and religious unity, and universal peace, and women’s rights and equality. Incidentally he forgot to mention that his father had two wives and a concubine, nor did he give any embarrassing details as to how the great synthesis of the world was to be brought about. Many who heard him spoke of his addresses as tame, and full of platitudes, and he appeared conspicuous neither for intellectuality nor spirituality.

Abdul Baha claims to rise superior to every aggregation of material particles; he is greater than railroads, than sky-scrapers, than trusts; he dominates finance in its brutalest manifestation. Abdul Baha restores man to his state a little lower than the angels.

Bahaism is derived from Babism, and Babism has its roots in Shiahism, the soil impregnated with the doctrines of Mahdism and Mahometanism. The Shiahism of Persia is called the Religion of the Twelve. Its fundamental doctrine is that the twelve Imams, the descendants of Ali and Fatima, the daughter of Mahomet, were the caliphs of Islam in succession to Mahomet. In the tenth century the twelfth Imam disappeared into a well, whence he is expected to reap-

*And for Dr. S. Parkes Cadman in Brooklyn, N. Y.

pear as the Mahdi. After his concealment four persons in succession were the channels of communication between him and the faithful. The title given to these was the Bab, or the gate.

In 1819 in Shiraz, Persia, Mirza Ali Mahomet was born. When twenty-four years old he took the title of "Bab," or "Gate," and his followers were called Babis. He got into political difficulties and was executed in 1850. Some of his followers seeking revenge attempted to assassinate the Shah, and this led to general reprisals. The special point of the Bab's teaching was the announcement of the coming of the prophet who should be the great manifestation of God. When he died there was a perfect chaos of aspirants for the position, and among them was one who took the title Baha'o'llah, the "Splendor or glory of God." He was not however the one whom the Bab had appointed; his half-brother was, and so a fraternal fight was on. The Sultan finally had to interfere, and separate them. Baha'o'llah was sent to Acca in Syria; his brother was sent to Cyprus; both were granted pensions, and kept under police surveillance. The brother continued to be the head of the Babis, while Baha'o'llah founded the Bahaiists. He relegated his brother to the position of the John the Baptist, or forerunner, and modestly announced himself as the Splendor, or Glory of God.

Baha'o'llah built a palace in a delightful garden; had a harem of two wives and a concubine; and issued his revelations with astonishing regularity. It is one of the boasts of the Bahaiists that he could write two thousand verses in a day; his maximum speed is said to have been fifteen hundred verses in one hour, and he is said to have composed his main book, *The Ikon*, in a single night. His books seem to be a strange melange of high-sounding rhetoric, crude physical science, confused philosophy, and oriental ethics. His ethics permit bigamy; his law punishes the habitual thief by branding; his philosophy affirms the eternity of matter; and he has an amazing judicial and criminal code, which smacks of its Mahometan ancestry. He died in 1892, aged 75.

After his death the sons of the different wives naturally quarrelled over the succession. The oldest of them, the only son of the oldest wife, proclaimed himself the successor, the interpreter, the centre of the covenant, and the source of authority. Of course his brothers were furious, and the inevitable split occurred. He assumed the title of Abdul Baha, servant of Baha'o'llah, and continues unto this day. The Bahaiists make large claims as to the number of their followers, but so far as I can learn the number in Persia does not exceed two hundred thousand. They claim a large following among the Jews, but a census made by an European Jew showed 59 parents, and 195 persons out of a population of 6,000 Jews in Hamadan. As to the United States, the census of 1906 reported 1,280 Bahaiists, who may have increased to two or three thousand. Outside of Persia there

are not more than fifteen thousand, and one-third of these are Persians in Russia.

What is to be the attitude of Christians toward Bahaism? Bahai-ists claim to be very liberal and inclusive. They consider that Jesus was a great prophet, and Mahomet was a greater prophet, but that Baha'ollah was the greatest of the three, and the latest and completest revelation of God in human life. They do not hesitate to say their prayers to him. When Christ said that He would reappear on the third day, they say He meant that He would appear in the third cycle; the Christian cycle was the first, the Mahometan cycle was second, and the Bahaiist cycle is third. The conclusion is that Baha'ollah is really the fulfilment of Christ's prophecy of resurrection. The present leader Abdul Baha says: "The difference between Baha'ollah and Christ is that between the sun and the moon. The light of the sun, Baha'ollah, subsists in itself, while the moon gets its light from the sun. Jesus Christ never sent a letter even to a village chief, but the blessed perfection Baha'ollah sent letters to all the kings of the earth!"

There are five hundred million Christians in the world, two or three hundred thousand million Buddhists and two hundred million Mahometans, and about six hundred million others. Do you suppose that the Jew will accept for a moment the claims of Bahaism that Baha'ollah is greater than Moses? Do you suppose for a moment that the Buddhists will see in Baha'ollah a greater than Gautama? Do you suppose for a moment that the Mahometans will find in this petty Persian sect, in this successor of the Imamate, a greater than Mahomet himself? As for Christians, they reply to Bahaism very simply in the words of their Master and His apostles. You would know Baha'ollah, the splendor of God? "We have seen the light of the knowledge of the glory of God in the face of Jesus Christ." You, Abdul Baha, call yourself "the servant of Baha'ollah," but we are the "slaves of Jesus Christ." He needs none to complete Him. He is the Alpha and the Omega, the first and the last, the bright and morning star, the complete synthesis of the race, for He is the Son of Man, the complete harmonizer of the race, for He is the Prince of Peace, the complete Shekinah, for He is "the light of the world!" We shall not be allured by turbans and robes, and patriarchal beards; we shall not be bewildered by the pious rhodomontade of oriental fakirs; we shall stifle our amusement for very sympathy with the effort of all earnest men to find expression for their religious aspirations. But we shall hold up to them with steady, loyal, and unflinching conviction that Jesus is the Saviour of the world—believing with all our hearts that "there is none other name under heaven given among men whereby we must be saved."

BEST METHODS



EDITED BY MRS. E. C. CRONK, 1612 GROVE STREET, RICHMOND, VA.

THANK OFFERING METHODS

The thank offering is not a modern device for securing missionary money. From the earliest times thank offerings have been a part of religious worship. In the Mosaic law it was written that the thank offering should be "without blemish and without spot." In the days when our Saviour walked on earth, a woman whose heart was overflowing with gratitude opened her thank offering box at the feet of her Lord, and He answered her critics by immortalizing her thank offering with His "Wheresoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

The thank offerings of grateful hearts have amounted to millions of dollars for missions, yet we do well, in the light of the revelations of Uncle Sam's luxury tax receipts, to consider the charge that "the people of Christian America are breaking their alabaster boxes on themselves." Gratitude is a flower that may be developed marvelously under cultivation, and churches and missionary societies should not overlook the development of this spirit of thanksgiving.

TWO WOMEN WHO MET OPPORTUNITY

Two women met opportunity one day. The one was a woman who made every necessity of her own life an excuse for her failure to reach out a helping hand to others. The other found in every privilege that came to her an opportunity of sharing with those to whom privilege came not. The one woman had an only daughter who was critically ill. Skilled physicians were called. Night and day trained nurses cared tenderly for the young girl. A great specialist was brought half way across the continent in consultation, and the life that had lingered at the gates of death came back through the gates of life. The mother said her heart was overflowing with thanksgiving. The Lord sent opportunity for her to express her thanksgiving. A great-hearted woman came and spoke to her of the girls of India and China, who

suffer and die with no one to care, and no one to minister to them. She told of the medical colleges that were training doctors and nurses, and of those who were being turned away because there was no room for them. She told of the things that might be if buildings and equipment could be provided. Then the woman to whom opportunity came, although she had great wealth, looked for a way of escape. She made privilege an excuse for failure to meet opportunity.

"My daughter," she said, "has been very ill, and I have been at great expense. I have had many physicians and high priced specialists. I have had nurses night and day, and therefore I cannot help this good cause which you represent."

So because her daughter had had skilled physicians and nurses she denied them to the suffering daughters of India and China, and opportunity passed on to the other woman.

Her daughter also had been ill, and had been lovingly and skilfully brought back from death to life. And lo, opportunity stood by her mother also, as a great heart told of the girls that wait in India and China, and die for the lack of such skill and care as had restored her daughter. "Will you help with the fund to establish the Union Christian Colleges of the Orient and the Medical Schools?" said opportunity.

"What more fitting thank offering could I make?" said the woman who recognized opportunity. "True, I have spent much, but I would have spent much more if my daughter had needed it. Now my heart is so full of joy I have room in it for all the daughters of the world."

She wrote her check in large figures and said: "This is the first payment on the debt of gratitude that I owe." Thus did two women meet opportunity. One knew it and the other knew it not.

THANKSGIVING SUGGESTIONS

THANKSGIVING WEEK

Instead of limiting Thanksgiving to one day, a congregation may have a Thanksgiving Week, during which the various organizations of the church unite in thank offering exercises. Decorations of fruit, flowers and grain are effective. There is an almost limitless possibility in the lessons which may be taught by charts and posters. A series of charts, each with picture illustrating some product which is a source of income—wheat, corn, cotton—may be shown with the latest figures available of the value of the crop. Underneath or on another side of the room may be displayed a series of charts showing how we are spending our money: a picture of a glass with straw and "Luxury tax on soft drinks during 1920, \$350,000,000" printed under it; a cigar and cigarette, with "\$1,310,000,000 for cigars and cigarettes."

From the government offices at Washington may be secured accurate

figures on value of crops and income from various sources, and also the amount of tax on different luxuries. Other charts may be made showing size of gifts for missionary work. The preparation of charts may be assigned well in advance of Thanksgiving Week to the various organizations or Sunday-school classes. The primary pupils may be given a "Gratitude Corner" in which is to be hung a large streamer "We Give Thanks for ——" while underneath should be pictures of flowers, fruits, grain, mothers and babies, fathers, homes, churches, schools, hospitals, doctors, nurses, libraries and other blessings for which the children are thankful. They can bring pictures to be pasted in the "Gratitude Corner." Other classes or organizations may each be assigned some special feature in the exhibit. If there is not sufficient wall space for the display of charts they may be carried in and held up by members of the class while they are explained by the leader. The different organizations may each have their own program, or they may each contribute some feature to a general program.

A PROGRAM OF THANKSGIVING

There are many other ways of expressing thanksgiving than simply by gifts of money. Here are some practical thanksgiving resolutions that help to make a program of service:

"Because I am thankful for my sight I will read to those who are blind or shut in."

"In thanksgiving for health I will call on those who are sick."

"I had a Christian home with a father and mother to nurture and care for me. I will give thanks by serving on the Orphans' Home Board to which I have been elected, and will help provide the best substitute possible for boys and girls who have no fathers and mothers."

"In thanksgiving for the shelter and care that have made it possible for my daughter to grow up in purity of thought and life I will work to rescue

girls who have never known that sheltering care."

"In gratitude for abundant food I will share with those who are hungry."

A new and wonderfully helpful feature might be added to the thank offering exercises if every member wrote and lived a resolution of gratitude, to be expressed in service to others.

THE PRAISE AND THANKSGIVING PRAYER

It is easy to forget praise and thanksgiving in our prayer, and make it all petition and intercession. Some one has said: "Gratitude is a lively sense of favors yet to come." We are apt to be more fervent in our intercession than in our thanksgiving. One prayer in every missionary meeting may well be devoted to thanksgiving. Appoint some one to lead it who will study the blessings that have been received, the triumphs of the work, the prayers that have been answered, the sailing of new missionaries, the safe return of those on furlough, new buildings erected, the souls that have been saved—all these and many other blessings we pray for, but seldom do we remember to give thanks when they are received.

A THANKSGIVING ALBUM

Many societies and classes are making an interesting series of albums in their work. There are albums of Japan, China, Africa; albums of immigrants in America and albums of homes around the world. Have you tried a Thanksgiving Album?

Take a kodak album or make your own from sheets of heavy paper or light cardboard, tied together with cord or fastened with rings. On the cover print a Bible verse of thanksgiving and paste one or more thank-offering pictures. On the inside pages print "Count Your Many Blessings." Paste pictures of buildings that have been erected, of missionaries that have sailed, of goals that have been reached. If pictures are not available print facts. It will amaze you to see how

many blessings have been received. These albums may be passed around before and after meetings, and also sent to absent or shut-in members.

A PRAISE SERVICE

One of the chief beauties of it was its simplicity. The society was small and every member took part. First, there was a hymn of praise. Then each member was asked to give a Bible verse of praise or thanksgiving. The prayer was led by six members, previously appointed. The leader had chosen six blessings for which thanks were to be given. Each of the six members led the society in thanksgiving for the special blessing which had been assigned to her. They were followed by sentences of thanksgiving prayer from other members.

A large chart was displayed on the wall, listing some of the outstanding things in the year's work which called for thanksgiving. Members previously appointed spoke one minute on each, another hymn of thanksgiving was sung and a number of short stories of thank offerings were told. The president made a clear statement of what the thank offerings in past years had accomplished, and how the gifts were to be used this year. The thank offerings were then collected, and "Praise God from Whom All Blessings Flow" was sung.

LITTLE STORIES OF GREAT THANK OFFERINGS

A MOTHER'S THANK OFFERING

Mary was one of the most gifted girls who was ever graduated from the college, according to the view expressed by the President. With her fine personality, her executive ability and her broad culture, she was certain to win her way in any sphere she might choose.

While Mary's friends were showering their congratulations on her mother, and the mother was planning the coming days with her daughter, Mary said one day: "Mother, I have decided that my life will count for more in China than anywhere else in the

world. I have a great opportunity to teach in a college in China. Are you willing that I should go?"

It was hard for the mother to see the plans she had made fall to the ground. It was hard to put an ocean between herself and the only daughter, but the mother prayed earnestly until the way seemed clear and then announced that she was willing and was thankful that God had given her a daughter who was to have part in building the new China. She also offered to support her daughter on the mission field as a thank-offering for such a daughter.

FOR OTHER BOYS

A father sat in his office alone. The son whose empty chair was still at the other side of the desk had died suddenly in an epidemic. All the father's hopes had centered around this son. Loneliness crept into his heart, and bitterness followed after loneliness. With a supreme effort the father said: "Loneliness must needs come, but I will not let bitterness have place." He thought of the fine, upstanding man who had called him father, and gave God thanks for his life. Then he set about to find the best opportunity for helping other boys. His thank offering was a large gift to establish a Christian school for boys in the mission field, and a scholarship in America that made it possible for him to have always a son in college. All bitterness was gone from his heart, and as bitterness went out, loneliness followed also, and his own life was enriched by the love and the life of the boys to whom his thank offering gave enlarged opportunity.

FOR RHEUMATISM IN THE LEFT ARM

"Why does she constantly rub her left arm?" asked one member of an audience of another, as she looked up at the medical missionary who was speaking. "Rheumatism," whispered her friend laconically. "She made a five hundred dollar thank offering for it. One day she was operating in India. She was very tired and very hot, but an urgent call came to her

from the village. She rushed out to meet it and afterwards developed rheumatism in her left arm. She was so thankful that it was not in her right arm and so did not prevent her from operating, that she made the five hundred dollar thank-offering.

"Her salary is only \$700 a year, and she cannot give the entire \$500 in one year, but that is the amount she has determined to give."

The friend was silent as she looked at her own two strong arms, and wondered how she could express her gratitude in terms of thanksgiving.

LIVING THANK-OFFERINGS

There seems to be an instinctive, compelling feeling in the heart of man that God calls for a living sacrifice. Ignorantly and blindly this feeling is expressed in non-Christian religions. The worshippers of the goddess Pele were wont to cast a living sacrifice into the burning volcano Kilauea where the goddess was thought to dwell. Not those who were old and feeble were chosen, but the young and strong and beautiful.

No thank offering meeting is complete without a call for living sacrifice—not to be cast into a burning crater, not to be offered up in death, but to be given in consecrated life and service. The following story by Gertrude Simpson Leonard of Liberia might well make the appeal for life to be given in thanksgiving for the blessings that have come to dwellers in Christian lands:

THE KING'S SACRIFICE GIRL

There was great commotion in the African town of Zilikai. Hobbe, the king, sat surrounded by his chiefs, in war palaver. In the center stood Yasea, the messenger, full of importance because of the message he brought, that Douba, king of the neighboring Bassa tribe, was preparing for war.

"Why should this evil befall us?" said King Hobbe. "Have not the witch doctors made medicine plenty times? It has been carried on the bodies of all my chiefs. It has been hung on the huts, trees and bushes of this town. It has been carried on my own body. Has not my medicine man himself carried me far on the path when we went on long journeys? When we met trees fallen

across the path with sticks crossed on them, never have we gone over them. Have we not turned back and taken another path so that no witch should harm us or bring troublesome palaver upon us.

"Did you, Yasea, go on the way without plenty of medicine tied on your body?"

"Aronnd my neck, on my arms, on my legs was it tied," answered Yasea. "As I passed the houses of the great ants along the path, I touched them, that Donba's heart might lay down good toward us and that the witches of the Bassa people should not harm us."

For three days and nights the war palaver continued. Then King Hobbe, surrounded by his men, went out to call on the witch doctor. After hearing the palaver, the witch doctor sent for the sand player.

For many days they called upon the witches of the bushes, of the waters, and of the trees, for guidance and protection in this awful hour. In the midst of the ceremonies another messenger came to report that the Bassa king was even now making ready for war. Then the witch doctor made many mysterious motions. Every one waited in silent fear. "Some one has offended the witches of the waters," he said, "and nothing will stay their anger except the king choose a *sala* (sacrifice) girl." Having given his final word, the witch doctor received large gifts of cloth, beads and rice, and the king and his caravan journeyed homeward. The terrible news preceded them to the town. From month to month passed the word that King Hobbe was coming to choose a *sala* girl, to be a living sacrifice unto her king and people, that the spell of the evil spirits and witches might be broken. One by one the young women of his domain passed before the king. Among all there was none so beautiful as Nenfolo, with the laughter of the waters rippling in her voice, and the light of the stars sparkling in her eyes. King Hobbe ordered that Nenfolo be brought unto him. Right well does the girl know what the summons means. Now she must be always with the king. The medicine he has formerly worn must be tied upon her body. She must submit herself to him in whatsoever way the witch doctor may decree, no matter how horrible and revolting that way may be. Ever before her must be the day when it may be decreed that her life shall be sacrificed to the witches and evil spirits that have caused the war between the two tribes.

One day a messenger rushed into the town to warn the king that the Bassa people were mobilizing near his border. Hastily the witch doctor was summoned. He declared that nothing but a living sacrifice, a *sala* girl, could prevent the destruction of the whole tribe.

The supreme moment had come for Nenfolo. Led out before all the people, she

faced the witch doctor without wavering. Her steady eye followed him as he made the deadly poison. Calmly she took the cup and raised it to her own lips, rejoicing that she was honored to be chosen to present her body, a living sacrifice to save her king and her people. To her it was a reasonable sacrifice. As she fell to the ground her arms reached out to America as if pleading for sacrifice girls and sacrifice men who will offer themselves as living sacrifices to bring the Word which alone can give light and life to poor, dark Africa.

THE WAY THE CHILDREN WORKED IT OUT FOR THEM- SELVES AND FOR CHINA

In an interesting article published in a Sunday-school periodical, Miss Edith Glen tells how she followed up the theories discussed in a workers' conference on "Child Study and how it affects our Sunday School Teaching," by a practical experiment with the boys and girls to discover what the children themselves considered fundamental, and how far our present methods tend to give them the ideals and motives which can be applied in every day life. She says:

A missionary in China had sent in a special call for pictures to be used in children's classes.

Selecting a typical group of Junior girls for several weeks we read Dr. Headland's book for Juniors, *China Headhunters*. We dramatized the stories and played the Chinese games as they were described. During this time we were gathering from all available sources pictures which we mounted and filed for our China box.

One day as the girls sat mounting the pictures, the question was asked, "If you were going to China as a missionary what would be some of the first things you would find necessary to do after landing?" "Learn a language"; "Find a house to live in"; "Get acquainted with the people," came as a response.

"Just suppose you had been there a year and had done all of these things, and a group of little Chinese children of about eleven years old were sitting on the floor before you waiting to be taught about God and how to be good. What would you say to them?"

"Oh, I'd tell them stories and show them pictures."

"What stories would you tell first?" The most popular suggestions were: Jesus blessing and loving little children, The Good Shepherd, and The Christmas Story.

"What are some of the things they ought

to learn before they would know how to become Christians—boy and girl Christians?"

The answering of this question covered a period of several weeks, and as each point was suggested by the children the pictures for illustration were selected, discussed in detail, and placed in a carefully labeled envelope before passing on to another fundamental idea. The interest was intense and the expressions of opinion spontaneous and naive.

It very early became apparent that it was easy to tell what Chinese children ought to know and do, but much harder really to do all these things ourselves, even when we know them to be right. The girls, however, decided that we could not justly suggest on our cards for the Chinese children anything we did not strive to be and do ourselves, for doing our best was loyalty to our Father, God. He included all children when he wished for good deeds.

Never have I seen such efforts in the crushing of selfish desires and in seeing and doing helpful acts at home. Each week our prayer centered around the plea, "O God, help us to do as well as we know how."

The following is a summary of the seven fundamentals as given by the children and the description of the envelopes of pictures and materials for illustration as they compiled them:

1. They ought to know how wonderful God is and how he created all the flowers, birds, trees and people.

Envelope: "God created all things."

Pictures: Flowers, lion, birds, ocean, family of boys and girls with their parents.

2. They ought to realize that American and Chinese children are brothers and sisters, for God is the Father of us all. All the people in the world are one great family.

Envelope: "God is our Father."

Pictures: Children of all nations.

3. He is not a God to be afraid of, for he loves and protects us.

Envelope: "God loves us."

Pictures: A postal illustration hymn of Rock of Ages and the words carefully printed on a card by a ten-year-old, who said, "Oh, I love that song so, I must send it to the Chinese boys and girls." Birds' nests and a family of birds.

Father and Mother bending over a baby's crib.

4. They must be taught about Jesus and how he helped everybody.

Envelope: "The Story of Jesus."

Pictures: Nothing but a collection of pictures covering all the principal events of Jesus' life would satisfy the children.

5. There are Bible verses for them to learn.

Envelope: "Verses you should know."

The children were given large cards and were asked to write down the memory verse each thought would be the best to help the Chinese boys and girls to be good, not only on Sunday but every week day. They wrote without consulting the leader.

Three chose Psalm 23, John 3: 16, Matthew 5: 1-7, John 1: 6, 7; two chose, "Suffer the little children to come unto me," "Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers provoke not your children that they be not discouraged."

A returned missionary from this province of Central China translated the selections into Chinese for us, and thus each card contained both the Chinese and English versions.

6. After they learn what is right they must do it and be happy.

Envelope: "Be as good as you know how. God will help you."

Pictures: Ivory soap pictures of keeping clean.

Colgate pictures of cleaning the teeth

Feeding pets

Going errands

Studying lessons

Boys playing games "square"

7. The way to show our love to God is through loving and helping people.

Envelope: "Helping other folks."

Pictures: Children helping in the home

Sweeping hearth

Giving baby a drink

Tying brother's shoe

Carrying flowers to a sick child, etc.

Card motto in Chinese: Let's all try helping today.

The teacher came to realize in a new way the advantage of assisting the children in the translation of ideals into practical living and also that a social motive has great force in its appeal. She found it wise to study the children's present needs, but came to think of them as parts of the great whole of the child's life. Proper perspective is attained through long vision into the future.

The children enjoyed the social cooperative work and through it secured a closer relationship with the world family and with God as the Father of all. They had learned many lessons in self-control and had begun to form thought habits toward world service, justice and brotherhood. Very definitely they realized that co-partnership with God in living and serving requires love and effort on their own part.

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS

It is not easy to secure reports of the Summer Schools in time for this issue of *THE REVIEW*. We have not received any except the report of Northfield.

It is a matter of regret that we cannot give some account of the other schools, as we hear that many have been held most successfully during the summer months.

The Summer School of Foreign Missions was held at Northfield, July 12-19.

Each year hundreds of earnest women and girls seek the hilltop at Northfield and spend a week in the study of the foreign mission text book, in discussion of the best methods and in listening to great, inspirational messages from missionaries and leaders in foreign mission work.

This year was no exception. A registration of 1216, with a large group not registered, practically filled the great auditorium day after day. One does not need to be urged to attend the classes and meetings at Northfield.

The Bible Hour at nine o'clock was led this year by Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City. Dr. Jefferson brought thoughtful and helpful messages direct from the Word of God, and eager women listened and carried away strength for the work of the coming year.

Dr. Jefferson also gave a great message on Sunday morning, when the auditorium was filled to the utmost.

This was the eighteenth year of this Summer School, which was the first held by women. It was the outgrowth of the Central Committee on the United Study of Foreign Missions, and the forerunner of all the other Summer Schools for women that are being held throughout the land. As

systematic, united study became the rule and text books were provided, the need of careful direction in such study became apparent; and at the request of the Central Committee this first Summer School began, with a registration of about 200. Since then it has been necessary to establish one other school, as the attendance at Northfield became too large to be cared for in comfort. Chambersburg was the result. It was delightful to have the chairman of the Summer School at Chambersburg, one of the former Northfield girls, Miss Mary Peacock, with us at Northfield this year.

During Dr. Jefferson's Bible Hour other Bible classes better adapted to the younger girls were being held in different parts of the campus. Those who had not learned to study the Bible found great blessing in the classes held for them by outstanding leaders of girls. Miss Lillian Picken, a missionary of the Congregational Board, led a great class of girls in such study.

The Methods Hour which follows the Bible Hour each morning is held in the auditorium and this year was most fortunate in having as its leader Mrs. E. C. Cronk. Mrs. Cronk is brimful of suggestions, clever ideas and practical programs. Her posters, which she had made or collected from various sources, were eagerly studied between sessions by groups of women who were in search of ideas.

One of Mrs. Cronk's greatest achievements is securing subscriptions for *THE MISSIONARY REVIEW OF THE WORLD*. This year was no exception. She outdid herself, with something over 250 subscriptions gained in a very few minutes after she had presented the value and need of this magazine to all the Woman's Foreign Missionary Societies. If only those who heard Mrs. Cronk just could imitate her in their own home constitu-

ency what a long subscription list might be gained. For truly this magazine is indispensable to those who are leaders in missionary societies.

Following Mrs. Cronk's hour the departments met and filled the auditorium to hear Mrs. Montgomery's daily lecture on the text book. This year it is "The Kingdom and the Nations," by Rev. Eric North. The text book is admirably adapted for use in missionary societies, with practical analyses and outlines, and with a wealth of new material bearing on the interests of those on the road to the Kingdom of God. Mrs. Montgomery held her audiences as she pointed out the leading lines of thought in Dr. North's book, adding much of her own careful study and observation in the affairs of the Kingdom.

There was a pageant arranged by Miss Strong, which brought together a group of girls on a rainy evening in the auditorium. It might have been more beautiful out of doors, but it was wonderfully beautiful indoors, and the marvel was how it could have been done with so little time for rehearsal and costuming.

Another pageant was given on Monday evening in the auditorium, illustrating the needs of Oriental colleges for women. This dramatic presentation, "The Lighting of the Candles," is hardly a pageant, and was given as a demonstration, it was explained, in order that the workers present might see just how to do it and might give the same appeal in their own churches and societies. This pageant was prepared by the Joint Committee on Union Colleges and can be secured from them without cost by any who desire to use it during the coming season. It makes its own appeal, is extremely simple, and if given widely must help to meet the need for the new buildings. Pledges and literature were distributed and we understand responses are coming in daily from those who listened that evening at Northfield.

It is always a joy to meet Mr. W. R.

Moody, who has done so much to carry out the ideals of his honored father in this great institution at Northfield. Those who come in the summer see only the throngs of people who come for the various conferences. Those who know Northfield realize that back of these conferences is really the fulfilment of the desire of Mr. Moody's life. In these educational institutions for boys and girls in this Christian atmosphere are being built lives which are to transform the world. Of course, Northfield, like all other educational institutions, needs everything. It has not the great endowments of wealthy colleges. If only the one-hundredth part of the gifts which have been made to some of the colleges this year could have been poured into this wonderful Christian school what might be the result! Some of the great foreign missionaries and Christian workers of the world have come from Northfield. It is always a joy at summer conferences to welcome those who are serving during the summer in order to gain an education and to see scores drawn into the auditorium to listen to the messages and hear the calls which may prove to be calls to them to serve.

There were great missionaries at Northfield this year. The Sunday evening service, with some thirty-five or forty missionaries on the platform was under the direction of the chairman of the committee, Mrs. W. E. Waters, a wonderful chairman of a wonderful committee, composed of women younger and older, whose wise planning and careful direction made what many described as the very finest Summer Assembly they had ever attended.

The question of the restoration of the magazine *Everyland* was presented and the response of 3,000 subscriptions conditioned on its being made a fine missionary magazine was encouragement to begin again its publication. If those who really believe we should have a high grade magazine for our boys will express themselves as willing to help by securing subscriptions a

postal card sent to the editor of this department may help to a decision.

Literature Is Ready

Seven attractive illustrated booklets, one on each college, are available for those who will help. The illustrated circular and appeal is ready for distribution. Our Pledge and Prayer pads await your order, and directions for state and local committees, with program for COLLEGE DAY will be sent you.

Then there is a Pageant and fine Lantern Lecture with slides where the Pageant has been given. Other literature will follow. It is free for those who will volunteer to help, and will send their names and addresses.

WOMEN'S COLLEGES IN THE ORIENT.

It is not an easy task to get money. Financial conditions are still unsettled. But, "He that considereth the winds shall not sow, and he that ob-

serveth the clouds shall not reap." We need just the *faith of the farmer*. God will give His blessing if we will give our service. It must be done. It can be done. ONE MILLION, FIVE HUNDRED THOUSAND DOLLARS, will gain \$100,000 more from the Laura Spelman Rockefeller Fund. It would be accomplished in a month if those who read this would say "It will," instead of "It can't." Send for your pads, pledges and literature, use them in your community and your church and send in your own check, if you can. If not, volunteer to get some. If you do not know what this is about, send for literature and read the next Bulletin. Send us lists of names and addresses of people who might give if they knew of the opportunity and we will write them. You know people whom we do not. Help us, and so help four hundred million women in Asia to know Christ and all the joy and hope that such knowledge brings.

SOME MISSIONARY BEATITUDES

(1) Blessed are missionaries of the Gospel, for to them is given the promise of the presence of Christ (Matt. 28: 19, 20).

(2) Blessed are the sowers of the Word of God, for they shall abundantly rejoice (Psa. 126: 6).

(3) Blessed are those who turn many to righteousness, for they shall shine forever (Dan. 12: 3).

(4) Blessed are they who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King (Matt. 25: 34-36).

(5) Blessed are the intercessors, for they have the assurance that their prayers are answered (Jno. 14: 13, 14).

(6) Blessed are those who give to help forward the kingdom of God, for these have the approval of the Saviour (Acts 20: 35).

(7) Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensations (Matt. 19: 29).

(8) Blessed are those who are obedient to God, for they shall forever dwell with God (Rev. 22: 14).

(9) Blessed are those who are obedient to God, for they shall forever dwell with God (Rev. 22: 14).

(9) Blessed are those who are persecuted for the sake of Christ, for great is their reward (Matt. 5: 10-12).

(10) Blessed are the faithful servants of Christ, for they shall enter into the joy of the Lord (Matt. 25: 21, 23).

Adapted from Rev. Kendred Smith.

NEWS FROM MANY LANDS



MOSLEM LANDS

Students' Union in Cairo

SHORTLY after the opening of the American University at Cairo last Fall, a number of students gathered together to consider the organization of a Students' Union for moral and spiritual welfare. The object was an inquiry into the moral, spiritual and, if necessary, physical problems concerning young men, and their attitude toward the relation of God to man and man to man. The second aim was that of service to others.

As seventy-five per cent of the enrolment of the University is Mohammedan—and since they desired to belong to the Union—it was of necessity made a union of non-Christians.

A definite agreement was reached that all must “play fair,” and all “must avoid irritating criticism and the discussion of political questions.”

Present reports show that splendid progress has been made.

Air Service for Palestine

IT IS announced, in *The Near East*, that a new air route has been opened up across the desert between Palestine and Mesopotamia. The new route is about 590 miles in length, starting from Ramleh, the main R.A.F. aerodrome in Palestine, and passing through Amman, in Transjordan and Kasrazrak, where landing-grounds have been prepared, and proceeding thence across the Arabian desert to Ramadie, on the Euphrates, and on to Baghdad. The last intermediate ground stations for use in case of forced landings will shortly be completed. The distances between the principal stations are as follows: Ramleh-Amman, 65 miles; Amman-Kasrazrak, 55 miles; Kasrazrak-Ramadie, 400 miles; Ramadie-Baghdad, 60 miles.

A Persian Cornelius.

ABOUT a year ago a missionary in Meshed, Persia, received several letters from a Mirza in Nishapur, begging that some one be sent to his city to instruct him in Christianity. Finally two missionaries set out on donkeys for the three-day trip over the mountains to Nishapur. When seated in the Mirza's home, they learned from him the story of his life. His grandfather had been the head of the Ismadian sect of Islam in Herat, and he himself had 5,000 households of this sect in Persia under his supervision. As a boy he had been in India, and a medical missionary had told him something about Christ which he had never forgotten. For years he had searched in vain here and there for a religion that would satisfy, and six years ago he had bought a copy of the Scriptures, finding that it contained what he was looking for. He now believed in Jesus Christ, but had been waiting in vain for some one to baptize him. Three weeks later he, his twelve-year-old son and another convert were baptized. His superior in India, hearing of his change of faith, sent him a formidable document calling on him to deny the charge, but his reply was a bold confession of his faith in Christ, and a request that his resignation from his official position be accepted.

A Martyred Translator

THE British and Foreign Bible Society in 1917 appropriated £150 towards the expense of translating the New Testament into Kurmanji, a Kurdish dialect spoken by some 2,000,000 people in Kurdistan. For this work the services of a Kurd scholar, Mirza Mullah Sayid, were secured. A Moslem by birth, he was led to accept Christianity as a result of the close

study of the gospels which this task required.

In the early summer of 1918 he had completed the Gospels and Acts; but further progress was delayed, because he was compelled to act as interpreter to Armenian troops. When the Christians fled from Urumia on July 31, 1918, Mirza Mullah Sayid and all his family were killed by the Moslems, on account of his having become a Christian. The manuscript of his revision of the Gospels and Acts had been entrusted to the care of Dr. Packard of the American Mission. After surviving more than one outbreak, this manuscript finally disappeared on May 24, 1919, when the missionaries' houses at Urumia were looted, and there appears to be no hope of its recovery. His work was spoken of in the highest terms by those who were able to judge.

INDIA

Hindu-Moslem Fraternity

THE political *entente* between Islam and Hinduism is another instance where national spirit cuts across religious distinctions. The All-India Moslem League has become for the time being an auxiliary of the Indian National Congress under its extremist management, while the Moslem agitation against the treatment of Turkey under the Treaty of Sévres has had the support of Hindu extremists from Mr. Gandhi downwards. The leader of the proselytizing Ahmadiya sect has been advocating a league of religions, "the very first declaration of which would be that the signatory would accept Moses, Jesus, Ramachandra, Krishna, Buddha and Mohammed as true messengers and prophets of God, would accept all the great books of religion as books of God, that the Koran was the final revelation of the divine will, and that he would refrain from speaking ill of other religions. He would assure them on the part of the Moslems that for their part they would pledge not only to accept Krishna and Ramachandra as prophets, but in addition to abstain from kine slaughter."

There are also instances where Hindu and Mussulman fraternize in social service activity. A widespread movement in this direction would indicate the direct influence of the Gospel, in which the missionary might well rejoice. *C. M. S. Review.*

Gandhi on Christianization of India

REV. STANLEY JONES a few months ago asked Mr. M. K. Gandhi how Christians could make Christianity a real force in the national life of India. Mr. Gandhi replied as follows:

"I would suggest four things. First, that all of you, missionaries and Indian Christians, must begin to live as Jesus Christ did. Second, you must all practice your religion without adulterating it or toning it down. . . . In the third place, I would suggest that you emphasize the love side of Christianity more, for love is central in your religion. Another suggestion I would make is that you study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible."

Dnyanodaya.

Christianity, Buddhism or What?

A YOUNG Buddhist student attributes the breaking down of moral stamina to the present lack of a compelling religious motive in the life of the younger generation. He says:

"We now pay no respect to our parents, and what was formerly our custom to bow down and do reverence when we entered into the presence of our parents is changed to marching past them with head erect; we do not keep the five precepts, and our knowledge of Buddhist law and practice is practically nil. Education without moral training is no good. We must be taught Christianity, we must be taught Buddhism, we must be taught religion of *some* kind or else all our education is of no avail."

The right application of the suggested solution is the crucial point.

Conference in Calcutta

AN informal conference of Bengal Christians was held in Calcutta, April 29th to May 2d. While there

was not to be expected an entire unanimity of opinion there was remarkable evidence of the spirit of fellowship. The chief divergence of view was upon the general question of cooperation with missionaries. It was agreed that the first essential is a spirit of freedom in the churches, and sufficient scope for Indian ideals.

The question of social relationship between Indians and Europeans was discussed. Social equality was approved, but not at the expense of Indian customs and traditions. The whole conference enthusiastically agreed that in matters political, social, economic and educational and in all national movements aiming at the nation's good Christians ought to freely participate with their non-Christian friends in so far as they could do so in conforming to their loyalty to Jesus Christ. All agreed that there was unlimited scope for real Christian service in this direction.

The Christian Patriot.

Bangalore Conference Continuation

THE fifth meeting of the Bangalore Conference Continuation was held in Bangalore Theological School May 25th to 29th, about thirty delegates being present. A new departure was made in inviting a Hindu to give a candid statement as to the impression Christianity had made upon him. His impressions, he said, were not the result of theological study, but were gathered from street preaching, the Mission School and later from his stay in England. While all these observations left him cold and unmoved he had found in Sadhu Sundar Singh the embodiment of Christianity which appealed most. His chief contention was that Christianity could only appeal to his countrymen when divested of its alien form, and reclothed in Indian expression.

Other topics discussed were Non-Cooperation and Christianity, Cooperative Missionary Effort and its Relation to the Indian Church, and Church Union. It was resolved to

hold the next conference in Bangalore in June, 1922.

CHINA AND TIBET

Spiritual Results from Famine

REV. W. O. ELTERICH, of the Presbyterian Mission in Shantung, thinks that many will turn to Christ as a result of famine relief in that Province. The work of missions has also been helped indirectly by the building of the Chefoo-Weihsien railroad, which has been under consideration for many years, but was blocked, first, by the German Government, and since the war by the Japanese Government. The famine has, however, given the Chinese people the opportunity and means to put it through. Thousands of refugees under the direction of a Christian Chinese engineer have been building the road bed for this railway, and when it is completed it will be of the greatest benefit to the Chefoo, Tengchou and Weihsien Mission Stations, making a large portion of their fields accessible. Hitherto Chefoo and Tengchou have been isolated from the interior stations, but this railway will link them together.

During the past year 1,500 communicants were added to the more than 16,000 membership in Shantung, and native contributions amounted to \$106,619.

Increased Liberality Among Chinese

ANOTHER direct result of the recent famine is the new attitude toward giving. As the famine grew steadily worse, leading Chinese decided to conduct, with the help of foreigners, a nation-wide campaign for relief funds. Compared with such drives in America, the returns were not large, but the \$600 collected in Honan all in pennies, and more than \$200 in cash (worth a third of a cent) reveals the almost countless numbers of givers, and a changed sentiment toward philanthropy. To the average Chinese a famine has been a direct intervention of heaven to keep the population within bounds, and to give aid to the starving is to invite the

vengeance of malignant spirits. Only the Gospel of Christ could have wrought this change.

Peking—A City of Students

MORE than half the government colleges and universities of China are located in Peking. The city itself contains fifty-two colleges and higher schools of learning, including government, private and mission schools, with a total enrolment of 15,000. Peking is also the center for the three hundred or more magazines which have begun publication since the war. Practically every important town in China is represented by a group of students in Peking, while the greater number of those who study in America and Europe drift back to Peking where they more readily find positions worthy of their training, so that the city rivals Tokyo as an Oriental intellectual center. •

Christian Work.

Militarists Oppose Sun Yat Sen

SUN YAT-SEN, President of the southern Chinese Government, is meeting with considerable opposition in his efforts to convert China into a real republic. He has been successful in placing Kwangtung province under the control of the "constitutional" party, but militarists in other provinces have opposed any extension outside Kwangtung of the movement to replace military rule with civil rule. The most serious result of Sun Yat-sen's moves has been outbreak of war between Kwangtung and Kwangsi provinces. The military leader at the head of the Kwangsi government fearing he might be replaced by a civil governor if Sun Yat-sen's movement is successful and assured by his friends that he would have the support of northern militarists, has directed his troops to attack Kwangtung soldiers. Former military leaders of the military party of Kwangtung, true to their militaristic tendencies, are supporting the Kwangsi militarists. Most of the Christians in south China and the better classes of Chinese

everywhere would like to see the "constitutional" party succeed in driving out militarists. *The Continent.*

Tibetan Day School

REV. JAMES C. OGDEN, of Batang, Eastern Tibet, writes that the mission day school has reached an enrolment of 130, which is considered one-third more than the school's capacity. Regular courses are given in language, manual training and gardening. Pupils who do not measure up to the standard are dismissed, as the number of pupils must be limited to those who give great promise. Seven Tibetan teachers and two evangelists have been trained here, and three are taking up medicine. Shoemaking is taught from tanning to the finished product. Improved methods of farming are also taught to about fifty families, who are thus enabled to become self-supporting, whereas they were formerly in debt. The school is influencing the foundations of society in Batang.

JAPAN

Japan Revisited

MR. R. A. DOAN, who has recently made a visit to China and Japan in the interests of the Disciples' missions, writes of the tremendous economic changes that have occurred during the past five years. Before the European war there was little evidence of wealth or ease among the Japanese generally. Today, the evidences of prosperity parallel those of the United States. Formerly, a trip to Yokohama from Tokyo revealed an area filled with gardens, rice fields, open country; now it is filled almost solidly with ship building plants, factories, warehouses and homes. Farmers have never before been investors, but their recent prosperity has made them a factor to be reckoned with on the Exchange. Street cars in Tokyo are crowded almost beyond endurance, indicating the great increase in the number of people who are able to ride. Only a few automobiles were in evidence five years ago. There are now

about 4,000 in Tokyo alone. On every hand are indications of an increased estimate of their own international importance.

Mr. Doan says that he can never forget with what shame and humiliation he heard more than once from the lips of a Japanese a reference to "so-called Christian America." Both Chinese and Japanese he found more analytical and less receptive in their attitude toward a religion which seems to have failed in exemplifying its teachings. "There came to me on the mission field," writes Mr. Doan, "a deeper impression of the value of Christian living as an evangelistic force than I have ever had before. These people on the other side of the earth must be saved by lives and not by doctrine alone. I have yet to meet a man or woman saved from the superstition of paganism who had not been won by the example of the Christian living of another rather than by what he taught. It is a significant fact that most of the strongest leaders in the independent Japanese churches today are disciples of two American Christians, neither of whom was a missionary, technically speaking: Captain Janes, a retired United States Army officer, and President Clarke in Hokaido.

Baron Suggests Golden Rule

BARON SHIBUSAWA, prominent Japanese business man and a Confucianist, believes that the present misunderstandings between America and Japan are due to the lack of moral observance in international relations. American-Japanese problems he thinks should not be entrusted to politicians, since they have had their chance and only brought confusion; and that business men in both countries should now be heard from in a full and frank discussion.

"The Golden Rule is as effective in international relations," says the Baron, "as it is between individuals, and those nations will profit most who base their external policies upon moral principles."

Sunday-School Convention

AN ENTHUSIASTIC convention of the National Sunday School Association of Japan was held at Osaka this year. The new annual budget calls for \$7,350. Prof. S. Imamura, a Christian educator who received his training at Union Seminary, New York, has been elected General Secretary, and Rev. K. Ibuka, formerly President of Meiji Gakuin, Tokyo, was elected President of the Association.

The National Association has purchased 4,000 feet of appropriate moving picture film which they will show in all parts of the Empire, in cooperation with the sixty-seven branch Sunday-school Associations. The proceeds will be added to the growing fund needed for the erection of a Sunday-school building in Tokyo.

The Christian Missionary.

Results of Kim Ik Tu's Revival

BENEFICIAL results have followed the revival meetings of Pastor Kim Ik Tu in Seoul. Evangelistic meetings have been held frequently, Bible classes have been well attended and offerings have greatly increased. In Seoul and its suburbs these amounted to \$1,750 in cash or pledges, and \$750 as follows: 200 finger rings, 200 hair pins, 20 silver watches, two gold watches, suits of clothes, bridal ornaments, and other articles. With this fund the United Church Sessions of the city have decided to employ four evangelists, two men and two women, to work in the city and nearby districts. They plan also to open reading, parlor, game and club rooms for the student class of the city, with responsible Christian young men in charge.

Korea Mission Field.

NORTH AMERICA

New Way of Reaching Masses

CENTRAL Presbyterian Church, Denton, Texas, of which the Reverend A. Reilly Copeland is pastor, has a unique way of reaching the

masses with the gospel. The ministry of this church is widely extended by having literature bags placed in prominent places throughout the city, such as hotels, mills, city hall, railway station, etc., each bag containing thirty pockets which are filled with leaflets that teach educational, patriotic and spiritual truth. The church also has a free book table in the vestibule of the church, supplied with the best obtainable books. These are paid for by voluntary offerings from those interested. These bags are also placed in railway stations along the roads leading out of Denton, and it is planned to extend the work as far as funds permit.

Day of Prayer for Schools

THE National Reform Association has recommended that a day in September be observed each year as a day of special and united prayer in behalf of the schools of America, both public and private. This year the day was observed on September 11th.

For more than seventy years the Day of Prayer for Colleges has been observed by Christian people. But while the student world in the United States numbers not far from two hundred thousand persons, there are about twenty millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are eighty in our public schools. When we add the private schools which, with certain classes, take the place of the public schools, we have an agency which gathers under its influence the children of the whole people, and is one of the strongest forces at work in molding the character of the nation.

Christian Work.

"Chicago Plan" for Bible Schools

IN 1920 the Chicago area had more vacation Bible Schools and enrolled more children than any similar region in the United States. During the summer just ended there were 200 such schools—thirty-six more than the

previous year—and more than 25,000 boys and girls were enrolled, requiring over 2,000 teachers.

What is coming to be known as the "Chicago Plan" of promotion, organization and teacher-training has been successfully developed. In this plan the local church is made to feel the chief responsibility for the success of the local school. The officials of denominational headquarters rank next in responsibility, and supervise the schools, and the Chicago Church Federation has a general secretary who assists the promotion of community schools where two or more churches cooperate, and aids in the work of teachers' training conferences.

Continent.

Encouraging Presbyterian Figures

THE number of members added to the Presbyterian Church, U. S. A., on confession of Christian faith during the ecclesiastical year is larger than ever before in the history of the denomination, being 122,231. The net growth also exceeds every earlier record, the total number now being 1,692,558. The same is true proportionately of the Southern Presbyterian Church, and in both churches returns of benevolent giving, especially to missions, are unprecedented. There has also been a substantial advance in the salaries paid to ministers.

Southern Baptist Advance

DESPITE the depressed economic situation since Southern Baptists launched their 75 Million Campaign, total collections in cash of \$25,357,499.46 are reported by the headquarters of that organization. Confidence that the full \$75,000,000 will be realized has foundation in the fact that many of the states report larger collections for the second year than for the first, when economic conditions were favorable.

More than 170 new foreign missionaries have been commissioned by the Board since the campaign was inaugurated, sixty of the number sailing in

August, 1921. Most of these workers have gone to the older established mission fields, such as China, Japan, Africa, Argentina, Uruguay and Chile. On these fields large material equipment has been provided in the way of church buildings, missionary residences, academies, colleges, seminaries, publishing houses, hospitals, dispensaries, and the like.

In 1920, Southern Baptists accepted responsibility for providing the non-evangelical countries of Europe with the gospel,—Spain, Jugo-Slavia, Hungary, Rumania, the Ukraine and the remainder of Southern Russia. Operations have begun in those countries, though conditions are not favorable at present for the occupation by foreign missionaries. The work in southern Europe will be done largely through the reinforcement of native evangelists and institutions.

Through the distribution of Bibles in the native tongue and the reinforcement of the native evangelists work has been launched in Siberia, where it is reported there are 200,000 or more Baptists already and the field is ripe for missionary operations. Siberia, by linking up the new mission fields in Southern Europe and the Near East with the older work in North China gives to the Southern Baptist Foreign Mission Board a practically unbroken chain of mission fields that encircles the globe. In the eighteen fields occupied today there is a total population of 900,000,000.

FRANK E. BURKHALTER.

Home Missions in Northwest

DR. A. W. ANTHONY, Executive Secretary of the Home Missions Council, recently took part in important conferences in a number of centers in the Northwest. At Spokane, Washington, seven denominations voted for an "Every Community Service Endeavor" in 1922, such as the Home Missions Council held in Montana in 1919. A conference on Alaska was held with Mr. Lopp in Seattle and another on the Japanese with leaders on the Pacific Coast.

Other conferences took place on lumbermen, Mexicans, Indians, Mormons and Negroes. The last named are beginning to make their presence felt in the northwest. A Negro Baptist church costing more than \$100,000 and built by Negroes almost without aid, is being erected in Omaha.

Winning a Mexican Colony

MORE than a hundred converts within a year is the record of a lay pastor, S. J. Dominguez, who began work among Mexicans fifteen miles from Fresno, California, last year. There now remain in this Mexican colony only four or five families to whom the Catholic priest ministers.

Meetings are held in a room scarcely large enough to seat forty people, yet nearly twice that number crowd in to hear the missionary who has barely room to stand while he talks. There is a spirit of prayer among the people, they are reading and studying their Bibles, and are endeavoring to exemplify the Gospel in their lives.

Educating the Indians

THE Presbyterian Church of Canada began organized mission work among the Indians in 1866. About half the Church's Indian work is in Manitoba, where there are three Indian schools. Farms are operated in connection with two of these, in order to lead the Indians into a settled life of agriculture. In southern Saskatchewan there are several missions and boarding schools where children of seven or eight from pagan homes are trained for about ten years. The government Indian Department now calls for compulsory education of Indian children. On several reserves there are Indian churches with their own elders and managers. Several use the duplex envelope, and the spirit of liberality is increasing. The greatest need in Indian work today is to follow graduates to their homes when they leave school. Otherwise they may slip back to heathen practices.

Presbyterian Witness.

Work Among the "Cajuns"

AN ALMOST entirely neglected mission field is that among the "Cajuns," lineal descendants of the Arcadians who were driven from their Nova Scotian homes generations ago and settled in southern Louisiana. Few "Cajuns" speak English, but have their own *patois*, a corruption of their ancestors' French. The great majority can neither read nor write. They have been taught to look with suspicion and hatred on all things American, to despise the American public schools, and to rate all our people as "loathed Yankees," as "canaille Americans." Superstition and bigotry have free rein among them.

For the past six years the Northern Presbyterian Church has been making tentative entrance to this field. Public schools are being established slowly but surely in various districts, and in them the children and young people are learning to speak English. Sunday-schools are being opened in increasing numbers, and the people seem receptive. Their need is great.

The Most Isolated Northern Mission

IT CAN be fairly said that there is no more isolated mission field in the world than that at Point Barrow, Alaska. It has been called a "suburb of the North Pole." Only about five ships touch there each year, and these only in the month of August. There are only four mails a year, one in the summer when the government boat arrives, and three in the winter, brought by dog teams. The late Archdeacon Stuck said: "I think there are no people anywhere on earth so richly entitled to the indulgent consideration of civilized man as the Eskimo, for there cannot be anywhere else such brave and resolute, light-hearted folk, in an utterly barren land, pitting themselves against such ferocity of wind and cold."

Among such people Rev. F. H. Spence and his wife have labored for five years, and the people have responded loyally to all that has been

done for them, both physically and spiritually. They are but a little over thirty years removed from heathenism, and yet the whole village and surrounding country is now Christianized. The people have a deep love for God's Word and for His house.

Tuberculosis is epidemic among the Eskimo people, and there is a wide prevalence of venereal diseases. A new and up-to-date hospital is now being completed at Point Barrow, and a graduate nurse, Miss Florence Dakin, is now on her way to the field. A doctor is also to go.

LATIN AMERICA

Progress in Cuba

CUBA has gained 50 per cent in population in the past twelve years—from 2,000,000 to 3,000,000—but the island is capable of supporting many more. About 70 per cent of the people are classified as white, though many of these are not pure-blooded Latin, or Anglo-Saxon. The other thirty per cent are of Negro and mixed blood, with 30,000 Chinese and a few Carib Indians in the eastern mountains.

Economic conditions in Cuba are much disturbed on account of the drop in the price of sugar. With the election of Alfredo Zayas to the presidency, there is hope for reform in public service.

The Evangelical Christians in Cuba are ardent patriots, but regard the United States as their godmother. The power of the corrupt Catholic Church is broken, and people have largely learned to forego the expensive commercialized service of priests at funerals, weddings, and even for less costly christenings and masses.

The work of Protestant churches has been steadily going forward during the past twenty years, since Spanish rule ended and religious liberty was proclaimed. Christian mission schools are doing a great work. Out of the ranks of the present generation will come many able Christian leaders.

RICHARD M. VAUGLEN.

Methodist Aims in Mexico

THE Mexico Conference of the Methodist Episcopal Church has set for itself the following goal for its local Centenary: 15,000 souls for Christ, 200 young people preparing for definite Christian service, a million pesos (\$500,000) for self-support, 50 per cent of the members pledged to pray daily, and 20 per cent pledged as tithers. To attain such a goal, in a land priest-ridden and fanatical for four centuries, terrorized by bandits for a decade, needs more than human strength. Mexican Methodists know this. Two hundred and twenty-five prayer classes, enrolling more than 50 per cent of the entire church membership, are meeting weekly to ask divine blessing on the work. In Mexico City alone there are sixty different places where weekly prayer meetings are held.

The results so far have been: in 1919, 1,100 new members added to the Methodist Episcopal constituency; in 1920, 1,900. Eight hundred and ninety-two members have become tithers; 1,860 are pledged for daily prayers. One hundred young people are in preparation for life service as preachers and teachers.

Missionary News.

Pioneer Work in Brazil

THE first woman missionary to South America, Miss Martha Watts, was sent by the Methodist Episcopal Church, South, in 1881. Miss Watts opened a school in a rented room, and for months had only one pupil but her patience and unwavering purpose laid the foundation for the girls' college now in operation, and also for the work the Methodist Board is doing with its thirty-two missionaries and forty-five Brazilian workers, and with its ten schools, representing a value of more than \$300,000. The methods and spirit of her school have been a model for the public school system of Brazil.

The Lutheran.

EUROPE

Religious Freedom Increasing in Europe

JUST as the world seems moving toward prohibition, a mass movement toward Protestantism seems to have set in the world over. Possibly it is the concomitant of the struggle for political liberty. The sweep of the movement is seen in Poland, Lithuania, Czecho-Slovakia, Austria, Italy and Greece; and also among the foreign born in America there is a growing desire for the open Bible. Here are some of the high lights of the movement in Europe.

The new Constitution of Poland has been revised so that a Protestant may now hold the office of President. Albania has requested the Methodist Church to take over the administration of her school system. Lithuania has signified her willingness to have the principles of evangelical Christianity taught in her national universities. Colporteurs in Greece cannot supply the eager demand for Bibles; while in Bohemia the current has assumed the largest proportions, the Prague district alone recording 100,000 defections from Catholicism within the space of two weeks.

The Continent.

Russian Girls in Constantinople

THE American College for Girls in Constantinople, which was able to keep its doors open throughout the war, is now being affected by Russian emigration. Great numbers of the well-to-do middle class families in Russia, fearing the Soviet regime, have fled from their homes and finally reached Constantinople. The almost invariable desire is to place their daughters in the American College. Eighty applications received were from young women well prepared for college entrance and who could speak English. Unhappily, the college has been able to admit only twenty of this number. General Wrangel has interested himself in these young women, and is making effort to find some

means of enabling them to complete their education.

AFRICA

Medical Research in Africa

RESearch to recover some of the lost arts of gathering and preparing medicinal herbs as practiced by natives of an earlier day might startle the scientific world and advance the medical profession. Many valuable herbs were used effectively in South and Central Africa before the natives came to depend upon the witch doctor, who found it easier to practice upon their superstition than to prepare to herbs, according to Mrs. C. J. Stauffacher, of the Methodist Mission, Portuguese East Africa. It is claimed that the Africans have a drug that far excels modern curative measures in the treatment of venereal diseases, and they assert that leprosy has been cured many years ago. It is difficult, however, to get this knowledge from them, as a superstitious fear exists that the spirits of the dead will trouble them if they yield up their secrets.

Inhambane Advocate.

New Treatment for Sleeping Sickness

THAT sleeping sickness can be cured appears to have been demonstrated before the Society of Tropical Medicine and Hygiene. This disease, which has long been endemic in West Africa, was conveyed north of the equator about twenty-five years ago, and soon was causing enormous loss of life. From Uganda it spread into Nyasaland and Rhodesia, taking an appalling toll of human life.

By a new method of injecting the drug, salvarsan, into the patient's blood, and after a short interval drawing blood and injecting it into the cerebro-spinal fluid, fifty-six patients have thus far been treated, and of these, fifty are alive and well, four are dead from other causes and two, treated in the late stages of sleeping sickness, have died. These results seem to warrant the hope that a deadly peril may be removed from some of

Africa's choice districts, and native population restored to vast areas.

OBITUARY

Dr. Stevens of Japan

DR. E. S. STEVENS, pioneer missionary of the Disciples' Church, died in Hollywood, Cal., in June. Dr. Stevens went to Japan in the early days of the Disciples' Mission, but was obliged to return in 1908 because of failing health. He spent three years in Tokyo and twelve in the northern district around Akita.

Dr. Judson Swift of New York

DR. JUDSON SWIFT, General Secretary Emeritus of the American Tract Society, died in New York City, August 19. Illness and advancing age compelled him to resign from active service in June, after more than a quarter of a century connection with the Tract Society. Dr. Swift was a faithful worker and a lovable character.

Dr. Clark of Prague

REV. ALBERT W. CLARK, D.D., founder of the American Board Mission in what is now Czecho-Slovakia, died of heart failure in Boston on June 7. He was born in Georgia, Vt., in 1842, was educated at the University of Vermont and Hartford Theological Seminary, and became a pioneer missionary to Austria in 1872, locating first in Prague. Persecution compelled him to remove to Innsbruck and later to Gratz, but after ten years he returned to Prague, where he made his headquarters until all Americans were forced to withdraw in 1918.

The record of his work is remarkable. Scores of churches were founded and supported; thousands of Bibles were circulated and explained; a branch of the Y. M. C. A. was legally organized and a building secured, which is still in use by the Y. M. C. A. and a branch of the mission. Although forbidden many times to exercise his missionary functions.

THE MISSIONARY LIBRARY



John Smith Moffat, C.M.G., Missionary. By Robert U. Moffat, C.M.G. Illus. pp. xx, 388. \$8. E. P. Dutton & Co., New York. 1921.

The son and biographer of Robert and Mary Moffat and the brother-in-law of the even more illustrious African missionary, David Livingstone, could hardly hope to equal those famous "three mighties" of the Dark Continent. Yet his son has given us a most interesting memoir, interweaving the story of pioneer days in a desert wild, made to blossom by the irrigation works of his grandfather, with the experiences there and in England, where his father spent eight years in preparation for missionary work. After an almost fruitless twenty-two years as a missionary, there followed sixteen years of government service, in which he was balked so often by officials who had less sympathy for the Negro and desire for his uplift than they had lust for his lands and mineral wealth. Finally there came twenty-two years of free service—as the advocate for the African and as a preacher to whites and blacks alike.

Here are glimpses of pioneer life spent in long ox-wagon journeys, of perils among wild men and dangerous beasts, all modestly narrated by one who knew them from babyhood. Here is first hand information on the early political history of South Africa from a man who was too righteous to be an official when heartless Boers and British of the Cecil Rhodes type were rivals in state matters. Here, also, we find the fine picture of a man who had inherited godliness and a sympathy for the depressed races and who labored in season—and out of season often—for their uplift—another Bishop Colenso and Miss Colenso.

With his intimate knowledge of Kuruman, his birthplace, it might seem that there should have been his sole field and work; but dissension as

to educational policies prevented success there. Work near the Zambesi, whither Livingstone called his brother-in-law, was then next to impossible and hence was given up. A temporary position on the border of the Kalahari Desert, where he greatly influenced the famous King Khama, was more fruitful, though health conditions forbade his wife from remaining there. In a word, his pronounced views as to missionary method and native policies at a time when missionaries, not native to the soil and not inheritors of the traditions of his father, strenuously opposed them and him, made his twenty-two years of missionary service of little moment. Its record here is a Jeremiad.

As to the sixteen years in government service, his biographer says: "It may appear to some that its history would tend to indicate on his part a spirit of wilful bellicosity and cantankerousness; for wherever he appeared, his presence, like that of the stormy petrel, heralded the coming tempest. And yet, strange as it may seem, he was in reality the most peace-loving of men, and the conflicts in which he became embroiled offer a sad commentary on the standards of honor that too often rule in official circles."

The final stadium of twenty-two years reveals perhaps the best side of the man. As preacher among whites and Negroes, as advocate and defender of the black man, as pleader before the bar of public opinion in South Africa and in England, he is an example to be emulated. During this period especially, like a missionary Cecil Rhodes, his voice and life perpetually declared to the Church, "Your hinterland is there!" Comparing the two men, his son writes: "Under the shadow of Table Mountain (outside Cape Town), the curious stranger may note a humble grave,

where, beside his loved wife, sleeps one who, inspired by other—may we say higher?—motives, helped to blaze a trail to that far-off hinterland when Rhodes was yet a child. In so doing he sought not wealth, not sovereignty except that of peace, truth and justice." The reading of this memoir cannot fail to interest the reader in Missions, in politics, in a depressed and grievously wronged race whose Jeremiah John Moffat was.

The Arabian Prophet. A life of Mohammed from Chinese sources. Translated from the Chinese work of Liu Chai Lien by Isaac Mason. Illustrated. Commercial Press, Limited, of Shanghai. \$2.00. Fleming H. Revell Co., New York. 1921.

This book is doubly interesting to a student of Moslem lore. It reveals the altogether fanciful character of the Prophet and the gross falsifications of history that are served up as truth to his followers. It also shows to what extent the biography of Mohammed must be revised for the consumption of Chinese readers, where schooling in Chinese ethics would make offensive some of the acts of the Prophet himself which are accepted without qualms by the Arabs. Three valuable appendices are added, dealing with different questions regarding Mohammedans in China.

Kanamori's Life Story. By himself. 12mo., 112 pp., \$1.25. The Sunday School Times, Philadelphia, 1921.

The stories of such men as Ding li Mei of China, Boon Itt of Siam, Sadhu Sundar Singh of India, King Khama of Africa and Paul Kanamori of Japan show more clearly than any verbal argument that the Gospel of Christ is the power of God unto salvation, in every land and in people of every race.

Paul Kanamori has had a remarkable history, and is today doing a wonderful work. He was converted under Captain Janes in Japan about fifty years ago, and tells in a simple, straightforward way the story of his early Christian life, his backsliding due to rationalism, his return and his subsequent work. It is not only

a story of absorbing interest, but will be especially helpful to pastors, students and to any who are tempted to give up their faith in Christ and the Bible because of the tendencies of destructive criticism. Mr. Kanamori has led thousands into the Christian life through his "Three-hour Sermon."

Immigration and the Future. By Frances Kellor. 8vo. 276 pp. \$2.00 net. George H. Doran Company, New York. 1920.

In the past the American government has been somewhat careless in the regulation of European immigration. While there have been restrictions from the standpoint of poverty, illiteracy and disease, little care has been taken to prevent the entrance of political anarchists, those of low moral standards, and those of filthy physical and moral habits and ideals.

Miss Kellor surveys the complicated problem of immigration especially in its bearing on the industrial situation in America, and on political agitation. We should also consider its relation to moral health, and religious standards and customs. Jews seek here a haven, and then attempt to destroy the Christian Sabbath; Bolsheviks come and foment political and industrial strife; those of various nationalities enter the open door, and then disturb political relations with countries to which they are unfriendly.

Since the war, the government has proposed certain legislation which will limit immigration and correct some of the evils of a door that is open to receive all comers too indiscriminately.

Miss Kellor reports many pertinent facts, and makes some important observations and excellent suggestions as to immigration.

A striking illustration is given to show the line of argument used to make radical Bolsheviks in America on the ground that "no job is safe under capitalism, therefore capitalism should be abolished by direct action, and the control given to labor."

A LETTER FROM PETROGRAD, RUSSIA

The following letter was recently sent to Mr. G. P. Raud, General Director of the Russian Bible and Evangelization Society, from Mr. Prochanoff, who was put in prison in Tver, Russia, in May. He is now out of prison by God's grace in answer to prayer and is writing from Petrograd, Soviet Russia. He is the leader and the chairman of All Russian Evangelical Christian work in Russia. The General Director has been coöperating with him in Christian work in Russia for many years.

PETROGRAD, SOVIET RUSSIA, July 12, 1921.

MR. G. P. RAUD,

Russian Bible and Evangelization Society,
156 Fifth Ave., New York, N. Y., U. S. A.

MY DEAR BROTHER RAUD:

Your letter of 28th May reached me safely. Several weeks ago I sent you a letter and I hope that you have received same. I am very glad to learn that you have founded the Russian Bible and Evangelization Society for providing us with Bibles and New Testaments. **We want millions of them.**

No greater service can be rendered to our Russian people than sending to us the necessary quantity of sacred books. There is a great thirst for the Gospel truth among our people at the present time. We are quite powerless to satisfy all the demands for Bibles and New Testaments. **What a scarcity is—you may judge from the fact that in some places a congregation of one hundred members has one Bible.**

If you have Bibles and Testaments at the present time please send them at the address:———. They have the permission by the Soviet Government to forward the books to Petrograd.

Besides Bibles and New Testaments there is a great lack of hymn books. You know that in Russia the most popular hymn book universally used is "Spiritual Hymns," consisting of five sections.

Beside that I composed a hymn book of my own original songs, consisting of 200 hymns. These hymn books are quite out of print. Demands come to us daily from all sides of the vast country. **In some places the whole churches have only one hymn book.** Can you organize to print these hymn books in a great quantity and to send us here at the above address? You know the importance of hymns for the spiritual life and we will appreciate your efforts. Please write me at once. If you can undertake printing these books, I will send you the text and you will proceed.

If you succeed in printing these books and sending us the books with Bibles (millions of Bibles and New Testaments) it will be the greatest service that has ever been rendered a nation in the world.

If we had now a million of pocket Bibles and a million of New Testaments and a million of hymn books we would be very soon the witness of the greatest spiritual awakening in the world.

Thank you very much for the expression of your sympathy with the great trial which I experienced by God's will. (His wife succumbed to typhus and starvation last year.)

God is blessing the work of our coöperation. We have much joy. May God bless your efforts.

Yours in Christ's love,

(Signed) I. S. PROCHANOFF.

Bible Famine in Russia.

Many of our friends, no doubt, will be surprised to find that only a very few Bibles have been printed in the Russian language.

Bible Societies in all countries in 120 years have printed altogether less than 350,000 Russian Bibles.

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How could these 350,000 Bibles meet the need of 300 million Russian people living now and during the past 120 years?

As you give these appalling facts an opportunity to work in your heart, and read in this latest letter from Russia of the great need will you not join us in prayer for our Bible Printing Plant? Pray that God will send very soon the needed money, about \$50,000.

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An additional urgent need exists.

Over 200 evangelists and Bible teachers, active in Russia and Ukraine before the revolution, are now in extreme need.

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The existence of experienced native preachers among 250,000,000 people presents one of the greatest opportunities for the evangelization of millions untouched by the Gospel.

One of these preachers may be supported for \$50 a month (\$600 a year). Contributions may be sent to the Russian Bible and Evangelization Society, 156 Fifth Avenue, New York, N. Y., U. S. A.

Our Canadian Office:—Canadian friends may send contributions to the Russian Bible and Evangelization Society, Room 630, 67 Yonge Street (Bank of Hamilton Bldg.), Toronto, Ontario.

Read our monthly magazine—The Russian Harvest Field—for stirring news from the field.

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